

SOUTHLAND STUDIES.

(Continued from Page 2.)

Southern white, and more generous wages to the Negro, admitted by the white to be the best laborer in the world, would result in an industrial revolution of untold benefit to the South.

I will give a few detailed figures which I suppose to be correct, concerning

Peach-Culture in Georgia.

In the first place, land which is near to the railroad can be bought for from \$10 to \$40 per acre. The best trees cost \$20 per thousand; planting, \$20 per thousand; fertilizing, etc., \$100 annually per acre. Then there is the cost of crates, ice transportation, picking, packing, etc., which, added together, make the expenses comparatively small. In Georgia, 190 trees are set out to the acre, and a fair crop is generally secured the third year after planting and a full crop the fourth year. A tree will bear on the average five crops of good fruit. A fair crop is from one to one and one-half three-pot crates to each acre, a full crop is from two to four three-pot crates. Most of the peaches of Georgia are shipped to New York, where at present the prices are highest; but, under certain conditions, it is not a dream to hope that the Georgia peach, which has a taste richly peculiar to itself, will enter the markets of the West and ultimately those of England.

I attended services at the M. E. Church, South, in this place. The congregation was not large, the sermon was very good, and the church building was a fine new one. New England country churches, being a vast white structure with green blinds. The floor was without a carpet and the pews were unadorned. The presiding elder gave notice of the quarterly conference to be held the following day. "I am frequently asked," he said, "if women can attend the quarterly conference. I answer, yes. I give the invitation to Europe, Asia, and America (the invited Africa). As they were to talk over the subject of erecting a new church, I presume they were all there."

Our Book Table.

THE YALE LECTURES. By Robert F. Horton, M. A. Sometime Fellow of New College, Oxford. Macmillan & Co. New York.

The aim of these lectures is "to show that preaching must be the deliverance of a Word of God received immediately from God." Those who have heard Mr. Horton soon discover why he has set the standard so high. He himself is a man of God, prophetic, a seer. He is humble, prayerful, devoted to God and to the Word of God. For him to select this subject was natural, although he himself says that "the descent to Avernus is easy, compared with the ascent to the Mount of God and the entrance to the place of the Oracle." The first conclusion from this position is that God reveals Himself to the men of today, and this is one of the problems of faith. "Most of us," says Mr. Horton, "are believers in revelation that is low; few in a revelation that is high. He reveals Himself in dreams in days of old. Does He so reveal Himself now? Has He ever so revealed Himself since? We have read of a hymnist who found on his desk in the morning a hymn which he had written during the night, and the recollection of which was entirely vague. The hymn tune, 'Greenfield,' owes its origin to Rousseau, who dreamed one night that he saw a strange and lovely city, and on approaching it, he heard the most beautiful music. Inquiring what place it was, he was told it was Heaven, and the music he heard was the 'Song of the Redeemed.' Waking from his dream, with the music still ringing in his soul, he quickly wrote down the tune. Mr. Horton says: 'God uses the state of semi-consciousness and suspended will-action to present His commandments and sometimes to show His purposes for the future, to His servants who wait for Him.' Ezekiel, 'one of the least of the prophets in genius, was one of the greatest in vision.'

Our author treats of the Bible not as the Word of God, but containing it, and holds that "the loose and careless habit of describing the Bible as the Word of God is more than any other single cause responsible for the infidelity literature which has flooded the Protestant world in the last century and the present. The shallow doctrine of Scripture which Protestantism has hugged for two centuries or more is simply the product of violence and unbelief. . . . Bible history has acquired a new value and a new certainty since it was subjected to the tests of historical criticism." He is a student of the Bible and a believer in its authority as revelation and inspiration. But he accepts many of the conclusions of the higher criticism. He has written a separate volume entitled, "Revelation and the Bible." He says:—

"Some preachers and many editors have indignantly resolved to avoid the dirty business of Truth, to conceal themselves in the valley of Tradition, and to anatomize those who have too much confidence in God and the Bible to follow their example. . . . The church swarms with people who are without spiritual sense and whose lungs cannot breathe the invigorating air of truth. If from hope is in question, they say, 'Let us see if it is not true, or if it is, let us hush it up.'"

Mr. Horton proposes six ways of life-long study of the Bible: 1. Concordance work; 2. A book at a time; 3. Systematic reading of a book as a whole; 4. The scholar's work, philological and exegetical (languages); 5. The critic's work; 6. The devotional use. He is a one-sided minister who is more than a two-month from any part of the Bible. The father of Coleridge used to speak of Hebrew as "the immediate language of the Holy Ghost," but Mr. Horton believes that the old countryman was nearer the mark when, on hearing a minister quote Greek in the pulpit, he exclaimed, "Bless you, you don't suppose the Apostle Paul knew Greek!"

The lecturer cites James Gilmore, the Monaghan missionary, as a notable instance of studying the Bible devotionally. Gilmore's biography, by R. Lovett, was published last year. Mr. Horton affirms that, "He who would speak God's word to his own generation should know the poets of all generations." The Bible begins with a poem of creation. The author of Job was a poet. Egyptian biographies have revealed that the dwellers by the Nile 4,000 years B. C. sang hymns to God which we might use today. The hymns of St. Bernard are a word of God. They are "among the purest, sweetest, and richest of Latin hymnology. Seven considerable poems, written about 1140, are claimed as his. (See Story's "Bernard of Clairvaux.") Goethe has a poet has said things which we can only gratefully acknowledge, came from God. It is not merely because poetry is entertaining and profitable literature, that Mr. Horton recommends it so strongly, but because it has "revealed the meaning of the written word again, and again where theologians have failed." He shows his own familiarity with the poets and hymnists. He quotes from John A. Symonds (1840-1893), Rev. John

Kebble (1792-1866), Edmund Spenser (1552-1599), Wordsworth (1770-1850), George Herbert (1833-1833), and Chaucer; also from Emerson and Lowell. His position is seconded by his English co-laborer in Congregationalism, who is a specialist in hymnology, W. G. Horner:—

"Theologians and commentators, who, with a few noble exceptions, never get beneath the surface, will have to give way to the poets—the poets who really see—into the heart of things. It is so to large extent even now. Where commentators used to occupy the shelves of ministers, their place is being taken by the works of the best poets. Tenyson and Browning are exerting a deeper influence on the theological thought of the age than the professed theologians. . . . The only poems that live are those that are read as those with the poetic instinct."

Mr. Horton characterizes George Macdonald as "a genuine prophet of our day." Macdonald has been author, and lecturer, and amateur religious actor, but Mr. Horton has him in mind as novelist, poet, and hymn-writer. Likewise Mr. Horton says that Macdonald "has written a good deal of poetry marked by flights of fancy to match . . . His hymns are highly poetic, touched with fine Christian mysticism, and dealing with aspects of truth which ordinary hymnists have rarely discerned, and certainly have not expressed in their writings. . . . With the increase of spiritual insight in the church, such hymns as these are sure to be more largely appreciated and used."

The lecturer values eloquence less than truth. He says: "It is a gift which the Lord does not often use much for His purposes—it is a prancing palfrey which the Son of Man rarely rides." There are three ways of receiving the word of the Lord: 1. Prayerful study; 2. Studious meditation; 3. Meditative prayer. "As a rule men have not faith enough to meditate." He advocates the use of illustrations, and says: "No idle man can use illustrations or tell anecdotes properly, and yet they are the constant resource of the idle."

The reading of these lectures will be a spiritual advantage. Laymen no less than ministers would be profited by reading them.

HYMNS AND METRICAL PSALMS. By Thomas McKellar, Ph. D. Porter & Coates: Philadelphia.

The author of these hymns and psalms was gifted by nature. He has had no literary training which would help him. At fourteen he entered the printing-house of Harper Brothers, New York. At twenty-one, he became proof-reader for the type-foundry firm of Johnson & Smith, Philadelphia. Since 1860, when he was forty-eight, he has been the head of the firm, under the name of McKellar, Smith & Co. It is the old story of the educated printer, educated by the Bible, by Bunyan, the poets, and the press. He has published prose and poetry. The present volume is the third edition, revised and enlarged. The several editions have had the following contents: First edition (1883), 71 hymns, 3 Psalms; second edition (1887), 102 hymns, 3 Psalms; third edition (1893), 102 hymns, 14 Psalms. The hymns which have come into common use are as follows: 1. "At the Door of Mercy Sighing" (1871). This hymn appeared in 1872, and in 1874 adopted into Hymnbook's "Hymns and Songs of Praise." 2. "Bear the Burden of the Present" (1872). Part of this hymn, beginning, "All unclean the Master walketh," is in common use in Great Britain. The entire hymn contains six stanzas. Its sentiments may be judged from the following:—

"Steadfast faith and hope unshaken
Announce the trusting heart;
When the evening shadows lengthen,
Thou shalt say the burden down."

"Holy strings nerve and strengthen,
And grace and peace be thine;
When the evening shadows lengthen,
Thou shalt say the burden down."

3. "Book of Grace and Book of Glory" (1843). This was included by the late Rev. Henry Allen, D. D., of Islington, London, in his "Children's Worship" (1878). In Robinson's "Laudes Domini" for the Sunday-school (1888), it is published, "author unknown." It is a beautiful hymn for children concerning the Bible. 4. "Draw Nigh to the Holy" (1892). 5. "Father, in My Life's Young Morning" (1841). The concluding stanza is as follows:—

"Father! let me never forget
Things of vanity and pride;
Teach me truth, and may I love it
Better than all else beside."

May it be my heavenward guide."

6. "In the Vineyard of our Father" (1840). This is to be included in the new Episcopal hymnal. 7. "Jesus! When my Soul is Parting" (1848). This is one of the most beautiful that the author has written. 8. "There is a Land Invaluable" (1845). Rev. S. W. Duffell, in his "English Hymns," says: "There is a singular and entirely new designed correspondence between this hymn and Henry Vaughan's beautiful lyric, 'Peace.'"

The following doxology occurs at the conclusion of one of the new hymns of the author:—

"Glory to God! our voices bring;
Glory to God! our praise we bring;
Glory to God! let all men cry;
Glory to God! let heaven reply."

We have given the names and number of Elder McKellar's hymns adopted into hymnals, because we regard the judgment of W. G. Horner, of England, whose taste and authority in hymnology are superior, as at least in the review of the earlier edition of the volume in hand. He says: "Thomas McKellar (born 1812) is the author of many hymns, which have a certain popularity in America, but I have not been able, though I have examined them carefully, to discern a single one distinctive enough to be worthy of importation into England." A higher place is assigned by Robinson and Hitchcock as compilers, and by Bird and Duffell as specialists in hymn history and criticism.

THE GOSPEL AMONG THE SLAVES. By W. P. Harrison, D. D., LL. D. Nashville, Tenn.: Publishers of the M. E. Church, South. Price, \$1.25.

"That the Negro has many fine qualities of head and heart, and that these qualities were recognized by their masters in the days of slavery, it will be the purpose of this volume to show." These words show the spirit of this book. There is no recognition of the fact that the Negro can be—we do not say is—the equal of the white man if he has an equal chance and with the same number of years of exposure to civilizing influences be blind him. And while perhaps the New England abolitionist may have had faults and been over-zealous possibly in his good cause at times, yet it is scarcely creditable at this late day to characterize it as "a furious fanaticism."

ROLAND GRAMER: KNIGHT. By Agnes Maule Machar. New York: Ford, Howard & Hulbert.

Two clergymen, a journalist (who is the knight), and other less interesting characters are the actors in this strong story. It is really one of the first stories that should be read by the student of the sociological problem which are vexing the world today. It is almost a full of practical suggestions along this line as a volume devoted specifically to this subject would be. The book will, therefore, repay reading alike for its strength as a story and for its suggestiveness as a study.

ATHELWOLD. By Annie Rivers. New York: Harper & Bros.

We believe that this is Mrs. Chanler's first attempt at play-writing, and if she succeeded with her story, she certainly has succeeded with her play of "Athelwold"; for the same characteristics which mark her stories are strongly manifested here. The same objections which we would have to her "The Quick and the Dead," we should have to this play. They are each too essentially imaginative in the wrong way.

"PERNANCIUM TO DREAM," and Other Stories. By Margaret Sutton Briscoe. New York: Dodd, Mead & Co.

There are some very clever stories among these thirteen, and yet some of them would perhaps be called character-sketches rather than stories. A story necessarily has plot, but "Through a Glass, Darkly," and "Which I Won't," for instance, have none. Yet they are at least as good as any others in the volume. They are entertaining. They are light, which we do not regard as an objection, but rather as a recommendation.

A GOLDEN WEDDING, and Other Tales. By Ruth Kennedy Stuart. New York: Harper & Bros.

A collection of thirteen bright and clever stories illustrative of the Negro character. The one which gives the title to the volume—"A Golden Wedding"—rivals another, "The Widder Johnson," for the first place. Though all are good, we think these two are the most closely connected with the peculiarities of the Negro, both in regard to his person and his surroundings. "A Golden Wedding" is very pathetic; "The Widder Johnson" is humorous. One of them, at least, is an overdone caricature—"Uncle Mingo's Speculations." Nevertheless, in all of them there is rich entertainment, and there are many opportunities for feeling alternately sad and joyous as these characters pass before the attentive mind.

Magazines and Periodicals.

The May Century has two papers on the World's Fair by Mrs. Van Rensselaer and W. Lewis Fraser, besides a poem on "The White City," by Mr. Guider. "Recollections of Lord Tenyson," by J. A. Symonds; "Personal Impressions of Nicaragua," by Gilbert Gaul; "Joseph Bonaparte in Borden-town," by F. Marion Crawford; and "Relics of Artemus Ward," by Don C. Seitz, are very interesting papers. Mr. Janvier finishes his entertaining "An Embassy to Provence." The stories, poems, and useful departments well-filled, make a nice number. (The Century Co., Union Square, New York.)

The current Cosmopolitan is full of good things. "In the Footsteps of Dickens," by Hargreaves; "Prison Life at Belle Isle," by Joseph C. Helm; "Lumbering in the Northwest," by J. E. Jones; "American Society in Paris," by Mary Bacon Ford; "The Spoils of the Puma," by Gilbert Parper; "Henrik Ibsen's Poems," by H. B. Boyesen, are the chief papers beside the continuation of Mr. Flammarion's "Omnia," and "Days of the World," and "The Traveller from Atlantis." (New York: John Brien Walker.)

The May Arena has a frontispiece portrait of Louise Chandler Moulton, with "Four Strange, True Stories" from her pen. "Women Wage Earners," by Helen Campbell; "Suicides and Modern Civilization," by Frederick L. Hoffman; "Industrial Schools in the Netherlands," by Myra A. Dooly, are the other principal papers. The practical value of the Arena in the discussion of timely and important matters increases. (Boston, Mass.: The Arena Publishing Co.)

Donahoe's Magazine for May is an issue of much interest, opening with an illustrated paper by Commissioner E. C. Hovey, entitled, "Through the World's Fair in an Hour." "Round about Plattsburgh" is a finely illustrated article. William M. Chase is the subject this month "An American Student." "The Sacrifices of the Shop-girl" are vividly depicted in Miss O'Sullivan's practical paper, "The Washington Post," Boston. The Methodist Magazine for May has a table of contents that is unusually good, with papers by the editor, J. R. Patterson, Julia McNair Wright, Amelia E. Barr, Archdeacon Farrar and others. (Wm. Briggs: Toronto, Ont.)

The Christian Educator for April is a fine number. It has, among other things, a symposium of colored people concerning their church relations. (Cincinnati, Ohio.) The current School Review has papers by distinguished teachers, professors, and school superintendents. (Published by Cornell University, Ithaca, N. Y.) "Present Day Preaching," by "Balaam"; "Moses: His Life and His Lessons"; "How to Read the Study of Hebrew"; "Exploring the Bible"; "The Apostolic Churches: Their Doctrine and Fellowship," are the chief articles in the current Preacher's Magazine. (W. B. Ketchum: 2 Cooper Union, New York.) The Kinderhooker, No. 10, (G. I. Westinghouse, N. H.) is a fine number. It has a volume, which has for its motto, "Prevention, not reform; the Kindergarten, not the prison, is true philosophy," offers its readers much in the way of local news. (10 Exchange St., Buffalo, N. Y.)

Obituaries.

HAM. Mrs. Elizabeth T. Ham died at the home of her son-in-law, Rev. W. G. Richardson, in East Cambridge, Mass., March 4, 1893, aged nearly 70 years.

The deceased was born in Roxbury, Mass., spent most of the early part of her life in Durham, N. H. Her husband was a member of the M. E. Church, and she was identified with the Haverhill St. Church. From there they went to Lowell, and for more than forty years, until her husband's death, they were members of the Worthen St. Church, they maintained an exemplary and useful Christian life. It was during his pastorate at Worthen St. that the writer first met Mrs. Ham's nature ran deep and quiet. She was not a person of many words, but her life was full of deeds of holy love and faithful service. She was the model wife and mother, and spared no effort to make her home to his inmates the dearest spot of earth. To all the calls of her church for service she was ready to respond, and in her the pastor found a constant sympathizer and friend.

Upon the death of her husband, seven years ago, Mrs. Ham went to reside with her only child, Mrs. W. G. Richardson, and in all the places where her children have had their appointments she won to a large degree the respect and love of all with whom she came into association. In all practicable ways she was a helper in the work of the church, and filled her home with the sweet influence of a cheerful and loving piety.

Her departure was most sudden and unexpected. Unrelieved the death-angel touched her, and she passed peacefully to her rest. Though she left no dying testimony, the record of her life, better than any words, declares that for her to die was gain. Around the casket at her funeral were gathered many friends from the places where she had lived. The service was conducted by the writer and Rev. John Galbraith, and the body was taken to Lowell, to rest beside that of her husband until the morn of the resurrection.

GEORGE S. CHADBOURN.

LITTLEFIELD. Mrs. Julia A. Littlefield was born in Hollis, Me. Jan. 1, 1827, and died in the same place, Mar. 5, 1893. She was the daughter of the late Moses Smith, of Hollis.

In early girlhood she was converted, and

united with the Hollis M. E. Church, of which she continued a faithful member until called to the fellowship of the church triumphant. In September, 1849, she was united in marriage to George Littlefield, who, with two children, survived her, three children having preceded her to the better land. In addition to the cares and burdens of her home life, she bore the weight of the family, and was a constant help to her husband in the sick-room, and in very many homes of the community. She was watched by the sick, ministered to the dying, and comforted the afflicted. She was full of good works.

Her last illness was very brief. A short time before her death she took a severe cold. In a few days typhoid fever set in, and after being confined to her bed only a week, as peacefully as ever she took her last breath, and rested in the arms of her Father in Heaven. The words of the inspired writer may be fittingly spoken of her: "She looked well, as if she had been at home, and she was at hand to the poor; yes, she reached forth her hands to the needy. The heart of her husband did safely trust in her. Her children arise and call her blessed."

In her death the church and community have sustained a great loss, but the afflicted husband and children will find comfort in the thought that she is now at home, and that she has no hope; they are sustained by the Divine grace and the hope of the resurrection.

E. A. F.

Clough. Harriet W. Clough, daughter of Rev. Alfred Metcalf, of previous memory, was born in Greenland, N. H., in 1821, and died in the same place, March 8, 1893, aged 71 years and 8 months.

She was one of a family of six children—five daughters and one son. Of these all are now dead except Sophia M. Adams, widow of the late Rev. J. A. Adams, and all are members of the M. E. Church. Harriet was educated at the Greenland Academy. She was converted and joined the M. E. Church in 1840. Her sister, Martha J. Clough, died March 15, 1893, and was the second wife of Dr. G. C. Clough, April 8, 1860.

She was always lighted up by kindly expressions of her heart. Her voice was expressive of a sympathetic nature. Her acknowledged intelligence fitted her to be a counselor and helper to her husband, and she was a promoting woman. She was self-sacrificing, and was ready to lay down her life for those she loved. All of her household and the labor of the Zion home, she conscientiously wrought away. Her piety was deep, uniform and consistent. She was a church member, and was a well-remembered prayer, toils, money and counsel. In her last distressing illness she was patient, resigned, calm and cheerful. Not a doubt of the future life, and the assurance that she was already in the presence of her Father in Heaven, were her constant thoughts. She was a true Christian, and her life was a testimony to an unclouded Christian hope.

Her husband, who was a true Christian, and her two step-sons who were her constant friends, were already in the presence of their Father in Heaven. Her death was a great loss to the church, and her life was a testimony to the power of the Gospel. Her husband, who was a true Christian, and her two step-sons who were her constant friends, were already in the presence of their Father in Heaven.

Martin. Mrs. Armenia Dincock Martin, wife of Lyman Martin, died at Crystal Lake, Conn., March 11, 1893, aged nearly 83 years.

She had been the most steadfast and devoted member of the Methodist Church in this place for sixty-six years. Always found at her post, Sister Martin sought, as one of her mottoes, "to be a faithful servant, and a true disciple." Her death was a great loss to the church, and her life was a testimony to the power of the Gospel.

Walker. Died, at Whitefield, N. H., March 16, 1893, of membranous laryngitis, Mary, 12-year-old daughter of Mr. and Mrs. H. Leslie Walker.

Here was a lovely character. Her church record reads with the church with the church triumphant, March 16, 1893. She came into the church, not at the suggestion of her parents, but because she thought a Christian ought to be identified with God's people. Being a leader among her mates, she had good opportunities for work, and she was a true Christian, and her life was a testimony to the power of the Gospel.

Her last sickness was brief, but severe. Perfect consciousness remained to the end. Once she said, "I am not afraid to die; I am a Christian, and I am going to my Father in Heaven." She was a true Christian, and her life was a testimony to the power of the Gospel.

Her death was a great loss to the church, and her life was a testimony to the power of the Gospel. Her husband, who was a true Christian, and her two step-sons who were her constant friends, were already in the presence of their Father in Heaven.

G. N. D.

character and practice. They all showed their appreciation of him by his prolonged illness. At the age of seventeen he became a Christian, and united with the M. E. Church, where he has been an active and faithful member, holding various offices of responsibility, as steward, class-leader and Sunday school superintendent. For twenty years he has been a member of the Methodist Church, and united with the Baptist Church, where he held important positions, being a deacon in the church; but being a lover of Methodism, he joined our church six years ago.

During his painful illness the joys and hopes of his religious life sustained him. One of his last requests was for the singing of "Jesus, Lover of my Soul"; and thus he fell asleep in Jesus. The funeral in the Moody M. E. Church was largely attended, the pastor taking as a text for the occasion, Ps. 37: 37: "Mark the perfect man, etc." E. P. FARMER.

Wing. Lucrèce E. French, wife of John A. Wing, of Fayette, Me., died, March 22, 1893, at the age of 62.

She was the daughter of Capt. John S. French, one of the original Methodists of the old Fayette Circuit, Maine Conference, whose home was over the stables' home. Her husband was a true Christian, and her life was a testimony to the power of the Gospel.

She was a true Christian, and her life was a testimony to the power of the Gospel. Her husband, who was a true Christian, and her two step-sons who were her constant friends, were already in the presence of their Father in Heaven.

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Whitaker. Miss Eliza J. Whitaker was born in Northfield, N. H., March 13, 1815, and died at her residence in the same town, March 30, 1893.

Her life was quiet and unobtrusive, but she was full of the spirit of the Gospel. She was a true Christian, and her life was a testimony to the power of the Gospel.

Her death was a great loss to the church, and her life was a testimony to the power of the Gospel. Her husband, who was a true Christian, and her two step-sons who were her constant friends, were already in the presence of their Father in Heaven.

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Fall Term begins Aug. 24, 1892.

Winter Term begins Nov. 30, 1892.

Spring Term begins March 15, 1893.

herself would simply say that "she did the only thing possible under the circumstances." Such testing times reveal the measure of the real Christ spirit that is in us.

The Location of the Next General Conference.

The special committee appointed at the last session of the Book Committee, with authority to visit the cities making overtures for the next General Conference, will begin its examination June 28. The members will assemble at the most eastern point, and going westward visit in order the cities which have extended invitations. Persons interested and desiring further information will correspond with the chairman or secretary.

A. J. PALMER, Chairman, 445 West End Ave., New York.
W. F. WHITLOCK, Secretary, Delaware, Ohio.

Children's Day in New England.

The pastor and Sunday-schools of the Methodist Episcopal Churches in New England would like to use on Children's Day the most excellent program entitled, "Columbia's Defense," prepared by the able secretary of our Board of Education. The music is inspiring and the selection appropriate for the greatest importance to Methodist interests, and is the only program published for that day that has any reference to our connectional work. The object of this program is to aid the Sunday-schools of Methodism in making our youth loyal, intelligent and spiritual Methodists.

By the conditions of the union of the Board of Education and the New England Education Society it is of vital importance that generous collections be taken in all our Sunday-schools and public congregations on Children's Day for the aid of young men during their preparatory studies for the work of the Methodist ministry, and that the money thus gathered be sent without delay to the Board at 150 Fifth Avenue, New York city. The arrangement made between the Board and Society has been satisfactory to all parties, and the promises made by the Board have been fully and generously met.

During the past year the Board aided 113 students from within the bounds of the six New England Conferences to the amount of \$5,236.38—an excess of \$585.79 above the total collection from those conferences. Some of these students, though having their residences and church relations in New England, were originally from other localities, while others were from within the bounds of these conferences were in Methodist institutions of learning outside of said bounds. The number of students aided last year by the Board in the Methodist schools of New England was 144, at an aggregated cost of \$8,067.

Let us each give the Board a generous collection this year. The program, "Columbia's Defense," will be a great help, will please the churches, and bless the children. They can be obtained at a trifling cost of C. R. Magee, 38 Bromfield St., Boston, or of Hunt & Eaton, 150 Fifth Ave., New York.

N. T. WHITAKER.

The Conferences.

NEW ENGLAND CONFERENCE.

Boston District.
Brangelical Alliance.—A meeting of the Alliance was held in the Bromfield St. Church on Monday morning last. Prof. Howard Wood, D. D., of Rochester Theological Seminary, spoke upon the Higher Criticism. His address was conservative, able, and learned, filled with a profound knowledge of the past and present status of what is called Higher Criticism. He gave a very clear, concise, and brilliant historical sketch to show that much of the so-called new critical views are either old or a decided advance upon the old. The charity which Prof. Wood repeatedly exhibited toward others, and the liberty of opinion which he more than once declared should be given to every man in a season perhaps to be learned in theological discussions. A telegram was sent to Hon. Richard D. Olney, U. S. Attorney General, protesting against the opening of the World's Fair on the Sabbath.

First Church, Boston.—Last Sunday was devoted to the Epworth League. Dr. Banks preaching upon the subject in the morning. In the evening Hon. E. H. Dunn, in a fitting and impressive address, presented a banner to the Haven chapter, which friends of the League in the church had generously donated. Dr. Banks will deliver a series of six Sunday evening lectures to young men, beginning May 21, upon "Jonah in Boston Harbor," under the following sub-divisions: "What's in a Name? or, Jonah, the Son of Amittai." "The Young Man who Plays the Coward; or, Jonah on Board a Joppa Trouser." "The Young Man in a Trouble; or, Jonah Thrown Overboard." "The Young Man who is Given a New Chance; or, Jonah's Strange Voyage back to Dry Land." "The Young Man who Faces the Music and Does his Duty; or, Jonah in the Streets of Nineveh." "The Young Man who Needs More Religion; or, Jonah under the Withered Gourd."

Boston, Bromfield St.—Bishop Mallien preached to a large congregation on Sunday last upon "Grace." Rev. W. A. Dunnet, the Canadian evangelist, begins a two weeks' revival service next Sabbath, May 21.

South Boston, City Point.—Eleven were baptized on May 14, making a total of 36 since April 1. All departments of the work show increased activity. Rev. W. A. Wood, pastor.

Allston.—Last Sabbath was an interesting day. In the morning at 9:30 a League prayer-meeting was held. At 10:30 the pastor, Rev. C. H. Hanson, delivered a sermon on "Facts versus Theories, as Illustrated in the Life of Daniel of Babylon." In the evening there were addresses by the president of the League, Fred A. Norcross, Mrs. Hanson, on "Present Opportunities," and the pastor on "Success in Life." There was excellent singing by a chorus under the direction of A. M. Temple, closing with a grand testimonial meeting.

Woburn.—The recent union revival meetings under the leadership of Rev. S. Hartwell Pratt, of Springfield, were productive of great good. The churches were greatly quickened, and some three score souls accepted Christ. Seventeen of this number were publicly received into the Methodist Church on probation by the pastor, Rev. Garrett Beckman, on Sunday, May 7. Fourteen others were baptized. At the same time three were received into full membership from probation.

Worcester.—Your correspondent has not been asleep, though no formal communication has been dispatched since Conference. He has simply realized the pressure on your columns and bided his time. The work in Worcester and vicinity goes bravely on. Each pastor has a ready reception, and in some cases valuable material gifts have accompanied the vocal welcome. On Friday night Rev.

A. Sanderson completed the circle at Leicester. Each church is now busied in attending to its current expenditures and laying plans for the largest spiritual and evangelistic usefulness, and the prospects of the year are bright in every quarter.

The work of building the mission churches goes steadily forward, and these will soon be occupied and mark a most decided advance in Worcester Methodism. Sunday evening, the 7th, the first anniversary of the City Missionary Society was held. A large audience was present, addresses were made by all the pastors, and while a year ago not a dollar of property was owned, the financial record showed nearly \$9,000 raised and paid and over \$2,000 in valid pledges secured. In addition, each mission had developed strength and promise, and gave undoubted evidence that God was leading both superintendent and people.

Miss Fannie Sparks, of India, was present at Trinity on the morning of the 10th, and delighted her hearers with her address on mission work among the Hindus. She also secured sufficient funds for three scholarships in the school at Mattara.

Our Congregational friends are having some little friction in several churches, which only emphasizes the advantages, while not lessing sight of the disadvantages, of our Methodist economy.

Our license year opened May 1, with scenes of debauchery, obscenity and profanity on the streets unsurpassed by any so-called heathen peoples. Some of the street-car drivers were really unsafe for ladies to ride upon. Our Christian civilization—what is it? Take an illustration: A well-known druggist was arrested for violation of the law and fined \$100. As usual, an appeal was taken, and while the appeal was pending, our godly aldermen, only one daring to denounce it, gave him a new license for the year beginning May 1. How came that, you say? A political pull.

We are sorry to lose from the city Bro. and Sister Geo. E. Chapman, who have recently moved to Garder. A pleasant farewell reception was given them at Grace Church, and a purse of money was presented by Rev. W. T. Worth in his well-known, felicitous manner.

J. D. P.

North Boston District.

Waltham, Aubury Temple.—On Sunday, May 7, 6 were baptised by immersion and 5 by sprinkling. Thirteen were also received in full membership, and 6 on probation. Rev. George H. Geyer delivered an able Epworth League discourse last Sunday morning, and Rev. Robert Crawford presided at a revival service in the evening. Four rose for prayer.

Charlton, Monument Square.—On Sunday last the Epworth League had charge of the services. In the morning Miss Fannie J. Sparks gave a very interesting address on her own call to missionary work, and her experience with the Orphans' Home in India. Her address was especially helpful to the young people. The congregation subscribed \$44 for the W. F. M. S. Bishop Mallien addressed the young people in the afternoon.

First Church, Somerville.—The pastor, Rev. I. H. Packard, preached an able sermon on the Epworth League, and in the evening Miss Fannie Sparks gave a very interesting talk upon India. The pastor is forming a new Bible class, and last Sunday seventeen gave their names as members.

Harvard Street, Cambridge.—May 14 was given to the Epworth League. The first service was a sunrise prayer-meeting at 6 o'clock, led by Mrs. O. H. Durrell, which was especially interesting and profitable. The pastor, Rev. George Skene, preached a sermon in the morning upon the Epworth League. In the evening there was a special League service, sustained by members of the League, characterizing the work for the year.

Central Church, Lowell.—Evangelist Telford and wife began special services with Rev. Hugh Montgomery on Friday of last week, and already a good revival interest is awakened. Mr. Telford is preaching nightly for forty five minutes in the streets, accompanied by ten male singers, in Mr. Montgomery's Gospel of the Wagon. It is a grand method of putting the Gospel to the "outsiders," who will never be reached in any other way. They draw up at the corner of some street where the people are passing to sing a couple of lively Gospel songs, and soon they have the ear of from 100 to 200; then they move on to another street corner suitable for a ten-minute stand, and give the Gospel red-hot without a flinch or secondly; then move off to the church, singing as they go, and at 7:40 open a lively meeting there. Mr. Montgomery's wagon is something like a police patrol wagon. One of the Baptist churches is having one built to go out into "the streets and lanes of the city."

Lynn District.
Chelsea, Walnut St.—On Wednesday, May 3, the pastor, Rev. Dr. T. Corwin Watkins, and his wife were given a hearty reception. The Ladies' Social Circle provided a banquet. W. J. Jewell, the president of the board of stewards, made the address of welcome. Mrs. Daniel Slade, in behalf of the ladies, presented Mrs. Watkins with an elaborate basket of flowers. Rev. H. L. Williams, of Wisconsin, has been employed by the church to conduct the music in all the services and to assist the pastor in the general work of the church.

Bradford.—The pastor, Rev. C. H. Stackpole, was given a hearty reception on his return for the third year. Dr. Geo. E. Allen, president of the Epworth League, presided. Mr. E. C. O'Brien welcomed the pastor, who made a brief reply. Rev. H. P. Rankin, of Malden, Mr. J. Hervey Ward, of the Emerson School of Oratory, Boston, and Miss Merrill, of the Bostonian Quartet, delightfully entertained the large company present. The year opens with large congregations and bright prospects. This church is the recipient since Conference of quite a generous benefaction under the will of the late Mother Chase of Haverhill. Church Aid has been granted, and a year of financial and spiritual prosperity is anticipated.

Springfield District.
The new African M. E. Church on Loring Street, Springfield, was dedicated, Sunday, May 7, by Bishop Tanner, of Philadelphia. The dedicatory services consisted of preaching in the morning by the Bishop, public service at 2 p. m., with addresses by local pastors, and preaching in the evening by Dr. R. H. Bayley, of the Charles St. Church, Boston. The entire day was one of much spiritual rejoicing and power. This society has worked and sacrificed under the wise and consecrated leadership of their pastor, Rev. H. C. Ashley, until within one year they have built and dedicated a most attractive church building, seating about 250. The cost is about \$8,000, \$4,500 of which they have succeeded in raising. They are deserving of all encouragement and help.

The Laurel Park Sunday-school Assembly and Chautauque Association is soon to publish its entire program for the summer session, beginning July 15. It is believed that this year's program will excel that of any previous summer.

Ware.—Rev. A. M. Osgood has been most cordially received on his new charge, and opens his work with every promise of success. The new church, for which \$5,500 has already been raised, will be commenced as soon as \$500 more is secured; \$800 has been pledged on condition that \$8,200 is secured. An enthusiastic Epworth League anniversary was held on Sunday evening last, an address being delivered by the pastor.

C. A. L.

N. E. SOUTHERN CONFERENCE.

Norwich District.

[On account of the removal of Rev. F. C. Baker from the district, Rev. W. J. Yates, of New London, Conn., will act as corresponding pastor.]

Thompsonville welcomed most cordially the new pastor, Rev. L. B. Coddling, in a well attended and enjoyable reception at the church, May 2 Rev. T. J. Everett, of Haverhill, was present and made the address, which was good as an "installation charge." Though brief, it had force and point.

The people of Westerly rejoice that the work of Dr. Coddling returned to them. The work of the past year has been very encouraging, and the signs all indicate still better things in store. The local paper of May 8 has the following appreciative notice:—

"Yesterday was a feast of days with the people of Grace Church. In the morning 13 were received into full membership, 1 was baptized, and 4 were received on probation. Very large audiences were present, both morning and evening. Every department of church work is prosperous, and the outlook was never more hopeful. Pastor and people are happy together, and everybody in the church seems to be doing something for the Master and His cause."

New London.—Despite the severe rain-storm, the people gathered in force on the evening of May 3 in the spacious parlors and vestries, which were rendered especially attractive by the decorations and arrangements, transforming them into a reception room where the pastor, Rev. W. J. Yates, and his wife were greeted on their return to the charge for a second year. Addresses by H. S. Rogers for the trustees, G. H. Holmes for the Sunday-school, B. S. Gardner for the Epworth League, interspersed with vocal music by a select choir and piano solos by A. Van Kuren and followed by a collation, made an evening of real enjoyment.

Several important changes were made at the last session of the Conference at Plymouth in various departments of work. One of the most advanced steps taken was in the change of plan for examinations in the courses of study. The whole matter of examinations is placed in the hands of a chairman and committee of twelve. Students can be examined at any time during the year when ready on a book. The committee met for organization and business in Central Church, Taunton, May 1. Rev. C. W. Holden, of New Bedford, is chairman, and Rev. W. J. Yates, of New London, is secretary. A class giving the Conference plan in full, and explicit directions to students, examiners and supervisors, and also the division of the books into sections, and their allotment to the several examinations, is issued and sent to all members of Conference and probationers. The plan is the result of much patient thought and work on the part of several persons during two years past. It is expected that many advantages will be gained by its adoption.

The Conference Home Missionary work within the bounds of the Conference was entrusted to a board in a society. This board, having called representation of all the districts in its membership, held its first meeting at Chestnut Street Church, Providence, Monday, May 8. President Geo. H. Bates, of Rockville, was in the chair. Funds to the amount of \$2,500 were distributed among the applicants after careful investigation of each case. The sum to be raised among the churches next year is \$3,500. The work of this board is of first importance to the establishment of new enterprises and the fostering of the work in small but important fields. A movement has been inaugurated to secure annual subscribers to the funds, outside the regular church collections.

W. J. Y.

New Bedford District.
At South Somerset the pastor, Rev. L. M. Flocken, and people are happy in the continuance of their relations for another year. The ministrations of the pastor are greatly enjoyed by an intelligent congregation. Seven persons were received on probation just before Conference.

Summerfield, Fall River. has given Bro. Dyson a hearty welcome to a fourth year's pastorate. The year opens with a quickening of religious interest, and the financial condition and outlook are the best for many years.

French Mission, Fall River.—On Sunday evening last more than a hundred persons were crowded into the mission room, and many others were turned away for lack of space. The occasion of this large attendance was a desire to witness a marriage ceremony which had been announced. Bro. Benoit is determined to get a hearing from his countrymen, and is succeeding, as each month since the opening of the mission has witnessed a larger attendance than the preceding. He is carrying on his work with heroic faith and courage.

At the close of Rev. J. N. Patterson's four years' pastorate at Cochet a large number of friends gathered at the parsonage to say good by, leaving many and valuable tokens of the high esteem in which the pastor and his family were held.

Bro. Patterson has received a very cordial welcome at Oyster Pond, where he was given in the church, May 3, at which address welcome were given by representatives of stewards, trustees, Sunday-school, Epworth League, and choir, and by the pastors of the Baptist and Congregational churches of the place, to all of which the pastor appropriately responded.

Bourne gave its new pastor, Rev. N. C. Alger, and his wife a hearty reception on the evening of May 1. An address of welcome was given by Capt. E. H. Tobey, assuring the pastor and his wife of the co-operation of the church with them in their work, and in conclusion presented to them a beautiful lamp, a gift from the friends there. Appropriate responses were made by both Mr. and Mrs. Alger, to the delight of all present. Additional interest was given to the occasion by the statement of Bro. Alger that the day was the fifteenth anniversary of their marriage. During the exercises E. B. Nye Post, G. A. R., adjourned its meeting and came in a body to the church and joined in the exercises, the pastor expressing his interest in the organization which they represented.

N. B. D.

Providence District.
The church at Riverside was the scene of a very pleasant gathering on the evening of May 4, the occasion being a reception and social to welcome in a formal manner Rev. E. E. Phillips. The entire affair was under the charge of the Ladies' Aid Society. An impromptu musical and literary entertainment was given, consisting of singing, recitations, and remarks by Charles Leander, superintendent of the Sunday-school, Rev. W. B. Fobbs, of the Congregational Church,

and by Brother Phillips. An excellent collation was served. The evening was spent very pleasantly, and a good year is anticipated.

Rev. R. S. Moore was tendered a reception a few evenings since by the Mt. Pleasant Church, Providence, where he is pastor by recent appointment. Singing, instrumental music, speaking, an original poem by Mr. F. W. Wing, an address of welcome by Rev. L. S. Dunham, together with a reply by Bro. Moore, and the partaking of refreshments and hearty social intercourse, combined to make the hour a delightful one to both pastor and people.

The King's Daughters of Warren paid a surprise visit to Rev. F. Jones on his return from Conference to continue the work of the church. A collation was furnished, and the evening was given to musical exercises and social converse. The past year was a good one, the finances being easier than for many years. The church has recently sustained a great loss in the death of Dr. William H. Richards and twenty or more other members of the church.

The third year of the pastorate of Rev. J. S. Wadsworth at Plainfield is opening with favorable signs for a deeper work of grace than the church has yet had. The Junior Epworth League, numbering about sixty in both departments, closed the winter series of meetings, April 30, with a public review of the Bible work which they had accomplished. A large audience was present, and much interest was manifested. No work is more profitable than this. The results cannot be excellent in the development of an intelligent piety in these young persons. The Epworth League is rendering efficient service in this church in many ways. Since the first of January the treasurer has paid \$125 for church improvements and current expenses. They have rented a pew and subscribed toward the weekly offering for the support of the church. Under the department of Mercy and Help, it has decided to purchase a stone to mark the grave of a young man who had been a beloved and active member of the League. The laws in front of the church have been improved and will be kept in nice order. The League has had a flower-bed laid out in the midst of this lawn, in the shape of the badge, which will be planted with the League colors and will be very effective from the street, as it slopes freely in that direction.

This is the kind of a League against which the old people have nothing to say—the kind that wins for God and men. A very pleasant reception was given to Bro. Wadsworth and wife on their return from Conference to resume their work another year. The pastor of the Baptist Church was present, and favored the company with remarks cordial and fraternal.

The many friends of Rev. James T. Edwards, D. D., LL. D., formerly principal of the East Greenwich Academy, will be interested to know that the presidency of the McDougall School, Baltimore, Md., to which he has been recently elected, is a lucrative one as well as one of great responsibility and honor. This school has an endowment of over a million dollars, and is a kind of Grand College to Baltimore. The grounds contain eight hundred acres. Dr. Edwards has been principal of Chamberlain Institute, Randolph, N. Y., ever since he left East Greenwich till quite recently. He is now serving for the second year as member of the Senate of the State of New York.

Rev. George W. Anderson preached an excellent sermon before the Providence Presbytery Meeting, May 1. On May 8, Rev. M. S. Kaufman read before that same body a very carefully-prepared paper on the poetry of Robert Browning.

X. X. X.

NEW HAMPSHIRE CONFERENCE.

Dover District.

The work on Dover District is generally very satisfactorily managed, so far as heard from. Our northern city appointments are especially delighted with the return of Bro. Danforth and Bowler for the third and fourth year respectively, and the good people of St. John's in Dover are glad to retain Brother Collier, as they now say, for "a fall term."

Pastor Fowler, at Grace Church, Haverhill, is recovering from a recent illness, which prevented his attendance at Conference, and expects to have his usual remarkable physical aptness for work; while Pastor Frost hopes now, without fail, to dedicate the First Church, Haverhill, with song and shout of all the people, as well as a sermon by Dr. Emory J. Haynes, of Boston, on Wednesday, May 10.

On Tuesday morning after the adjournment of our Conference, the long-time patient sufferer, Mrs. C. N. Krook, wife of the pastor of East Woburn Circuit, welcomed death as relief from pain, and entered into rest. The kindly material contributions of the ministerial brethren as an expression of their sympathy were abundant, and were gratefully appreciated by the bereaved.

Rev. M. T. Cilley, at Raymond, 4, will be the right man for this juncture, and will wisely out of his large experience and with the prestige of inviolable success, lead this heroic little band, we trust, from ashes to beauty, and help them to receive the garment of praise for the spirit of heaviness.

St. Paul's, Lawrence, must have practical sympathy and material aid this year in building a capacious home for the swarm of busy workers in the Arlington district of that lively city; and we all trust that the earnest, crisp, never crusty, Gospel work, as pastor and preacher, sharp and sweet, will show Rev. W. H. Hatchin just the man for the field at Haverhill Street.

Deliverance is being grandly realized by the new Zion through the ready help of Christian friends in response to the call of the pastor and trustees. By the early payment of all pledges made to this case, we shall find the way to full deliverance in due time. That our confident preview of this year's work may be justified by the next April's review, we will all work and watch and pray, expectantly looking up and on.

The W. F. M. S. will hold a district convention at St. John's, Dover, May 24. Mrs. L. F. Harrison, superintendent of children's work, will give the sunshine of her always happy presence; Miss Fannie Sparks, late missionary to India, and Miss Clara Cushman, late of China, now home secretary for the new England Branch, will furnish special attractions for the occasion. It is hoped that many will take this opportunity to visit the capital of the district.

Smithtown expresses its gratification at the return of its hard-working and popular pastor.

(Continued on Page 8.)

Church Register.

HERALD CALENDAR.
W. F. M. S. Convention, at Dover, N. H., May 24.
St. Johnsbury Dist. Min. Assn., May 25.
Lyndon, Vt., June 6.
Prov. Dist. Min. Assn., at N. Easton, June 12, 13.
Presbytery Meeting, at Westbury, June 12, 13.
International Epworth League Conference, at Cleveland, O., June 29-30.
Martha's Vineyard Camp-meeting, Aug. 29-30.

POST-OFFICE ADDRESSES.

Rev. K. A. Alderson, Box 36, Glenwood, Iowa.
Rev. G. F. Cobb, Gorham, Me.
Rev. J. W. Hambleton, Hingham, Mass.
Rev. D. B. Dow, Litchfield, Mass.
Rev. Horace B. Haskell, Green's Landing, Me.
Rev. H. Phillips, 70 Paradise Road, Northampton, Mass.
Rev. A. S. Ladd, No. 9 Fourth St., Bangor, Me.
Rev. Herbert L. Nichols, South Paris, Me.

Money Letters from May 8 to 15.
W. H. Allen, N. W. Ayer, Mrs. E. Burroughs, S. A. Butler, S. N. Gardner, S. N. 346 m. W. Buckingham, Mrs. U. M. Bulfinch, W. F. Cossens, J. Curtis, Miss C. M. Dean, Alice Daniels, C. Edwards, C. B. Hadley, Mrs. F. A. Libby, D. McWilliams, Alden Sperry, S. C. Stevens, G. L. Sleeper, Frank Sadler, W. B. Scantion, C. N. Stockwell, Jesse Stone, C. P. Taplin, E. O. Thayer, Mrs. J. B. Upham, Mrs. L. A. Vincent, W. Warren, N. T. Whitaker, C. M. Ward, Y. M. C. A., Milwaukee.

THE ANNUAL MEETING OF THE Union National Association will be held in the vestry of Park St. Church, on Thursday, May 25, at 9 a. m. Mothers are cordially invited to be present. Addresses by Rev. Cyrus Hamlin, D. D., Rev. P. B. Davis and Mrs. L. McLaughlin.

WOMAN'S FOREIGN MISSIONARY SOCIETY.—A convention for Lyons District Auxiliaries of the W. F. M. Society will be held on Wednesday, May 24, in the Maplewood M. E. Church, Sessions at 10:30 a. m. and 2 p. m. Miss Franc Baker will address the convention at each session. Basket lunch.

PENNETT LINDSAY, Secretary.
H. S. WHITAKER, Secretary.

NOTICE.

The Morgan Chapel Industrial School will hold its closing exercises, Saturday, May 20, at 7:30 p. m. Dr. J. H. Mansfield will furnish the oration. There will also be an exhibition of articles made in the various departments. All who are interested in this work for the children are cordially invited to be present.

ALTHEA M. TODD, Supt.

NORWICH DISTRICT MINISTERIAL ASSOCIATION.—The spring meeting of this Association will be held at Westerly, June 12 and 13. The following is the program:—

SESSIOES: Monday evening, W. C. Newell; alt., Jacob Bates. Tuesday evening, O. W. Scott; alt., W. J. Yates.
Monday afternoon.—1. Reading of Scripture. Lessons: Neh. 9, J. T. Deering; Prov. 9, E. P. Prentiss; Act. 23, S. J. Bridgeford; 1 Cor. 13, J. A. Jones; 2 Tim. 3, J. A. Jones; 1 Tim. 4, R. E. Smith. 2. Reading Hymns from Methodist Hymnal: No. 136, S. J. Bell; No. 684, M. D. Adams; No. 591, G. H. Lamson; No. 494, M. T. Baker; No. 663, D. W. Adams; No. 317, J. H. Baker.

Tuesday morning.—ESSAYS AND DISCUSSIONS: 1. A Forward Movement Demand in the Sunday School. A. K. Kilder, T. Denman; 2. What is the True Estimate of Christ? S. J. Bridgeford, J. Smith; 3. Devotional Preparation of Preacher and People for the Public Church Services. W. I. Ward, J. Treagask.

Tuesday afternoon.—A. Comparison of Legislation and Scripture Regarding Divorcing Divorced. Amie Field, John May; 5. What are the Last Adequate Manifestations of a Converted Life? S. J. Bridgeford, J. A. Jones; 6. The Conditions of Preaching. L. H. Massey, T. J. Everett.

N. B.—The first reader named after each topic to read a paper; the second is to open the discussion.

W. S. FOSTER, Secy.

THE DOVER DISTRICT MINISTERIAL ASSOCIATION of New Hampshire Conference will hold its first quarterly session with the church at Greenland, June 12 and 13, beginning at 2 o'clock p. m. on the 12th.

PROGRAM.

PREACHING: Monday, 12th, at 7:30 p. m., by Rev. O. S. Danforth; Tuesday, same hour, by Rev. H. Hutchins.
ESSAYS: The Sabbath of the Lord, Rev. S. E. Quinn; and J. D. Folson; Country: Evans, S. E. Quinn; H. B. Copp and W. Prosser; Sunday Evening Services, Sermon or Prayer—Wilcox; C. J. Fowler; T. Tyler; The Boys' Brigade, its Value to our Work, W. S. Foster; The Temperance Cause, J. A. Jones; and E. O. Bullock; The Physical Factor in Preaching, G. L. Collier and T. W. Sperry; The Effect of the Higher Criticism on the Popular Faith, in the Bible as the Word of God, D. E. Miller, J. W. Bean; The Modern "Forward Movement," A. L. Smith and G. H. Spencer; REVIEWS: The General Conference Plan of Work for Temperance Reform, W. Hamlin and T. W. White; "The Plan of Temperance," J. Smith; Foster's Union of Episcopal Methodists, 1 Cor. 13; W. T. Adams and O. C. Jones; EXERCISES: 1. Cor. 13; 2. Tim. 3; 3. 1 Tim. 4; 4. 1 Cor. 13; 5. 1 Tim. 4; 6. 1 Cor. 13; 7. 1 Tim. 4; 8. 1 Cor. 13; 9. 1 Tim. 4; 10. 1 Cor. 13; 11. 1 Tim. 4; 12. 1 Cor. 13; 13. 1 Tim. 4; 14. 1 Cor. 13; 15. 1 Tim. 4; 16. 1 Cor. 13; 17. 1 Tim. 4; 18. 1 Cor. 13; 19. 1 Tim. 4; 20. 1 Cor. 13; 21. 1 Tim. 4; 22. 1 Cor. 13; 23. 1 Tim. 4; 24. 1 Cor. 13; 25. 1 Tim. 4; 26. 1 Cor. 13; 27. 1 Tim. 4; 28. 1 Cor. 13; 29. 1 Tim. 4; 30. 1 Cor. 13; 31. 1 Tim. 4; 32. 1 Cor. 13; 33. 1 Tim. 4; 34. 1 Cor. 13; 35. 1 Tim. 4; 36. 1 Cor. 13; 37. 1 Tim. 4; 38. 1 Cor. 13; 39. 1 Tim. 4; 40. 1 Cor. 13; 41. 1 Tim. 4; 42. 1 Cor. 13; 43. 1 Tim. 4; 44. 1 Cor. 13; 45. 1 Tim. 4; 46. 1 Cor. 13; 47. 1 Tim. 4; 48. 1 Cor. 13; 49. 1 Tim. 4; 50. 1 Cor. 13; 51. 1 Tim. 4; 52. 1 Cor. 13; 53. 1 Tim. 4; 54. 1 Cor. 13; 55. 1 Tim. 4; 56. 1 Cor. 13; 57. 1 Tim. 4; 58. 1 Cor. 13; 59. 1 Tim. 4; 60. 1 Cor. 13; 61. 1 Tim. 4; 62. 1 Cor. 13; 63. 1 Tim. 4; 64. 1 Cor. 13; 65. 1 Tim. 4; 66. 1 Cor. 13; 67. 1 Tim. 4; 68. 1 Cor. 13; 69. 1 Tim. 4; 70. 1 Cor. 13; 71. 1 Tim. 4; 72. 1 Cor. 13; 73. 1 Tim. 4; 74. 1 Cor. 13; 75. 1 Tim. 4; 76. 1 Cor. 13; 77. 1 Tim. 4; 78. 1 Cor. 13; 79. 1 Tim. 4; 80. 1 Cor. 13; 81. 1 Tim. 4; 82. 1 Cor. 13; 83. 1 Tim. 4; 84. 1 Cor. 13; 85. 1 Tim. 4; 86. 1 Cor. 13; 87. 1 Tim. 4; 88. 1 Cor. 13; 89. 1 Tim. 4; 90. 1 Cor. 13; 91. 1 Tim. 4; 92. 1 Cor. 13; 93. 1 Tim. 4; 94. 1 Cor. 13; 95. 1 Tim. 4; 96. 1 Cor. 13; 97. 1 Tim. 4; 98. 1 Cor. 13; 99. 1 Tim. 4; 100. 1 Cor. 13; 101. 1 Tim. 4; 102. 1 Cor. 13; 103. 1 Tim. 4; 104. 1 Cor. 13; 105. 1 Tim. 4; 106. 1 Cor. 13; 107. 1

The Family.

RECOMPENSE.

MARGARET J. BOWEN.

A friend, whom I loved, passed coldly by,
And smiled when I wept, yet I knew not why;
So the world looked dark, and life seemed vain
In the fading light and the falling rain.
Then out of the darkness, soft and clear,
Came a voice that was full of hope and cheer—
The song of a robin, brave and bright,
Singing in the old elm tree that night;
And my heart grew strong and glad again,
As I heard the song of the bird in the rain.
The air was heavy with sweet perfume
From the new-mown hay and the rose in bloom;
But my spirit was out of tune that day
As I watched the children at their play.
For years I had toiled with an eager haste,
Hoping the wine of success to taste;
But a bitter draught to my parched lips came,
And for honeyed praise I had only blame.
Then up from the meadow came fragrance sweet
From the violets crushed 'neath the children's feet,
And it brought a balm to my heart and brain
As sweet as the song of the bird in the rain.
I had traversed the busy, crowded street
With a message of truth that was tender and sweet.
In the name of the Master the work was done,
And yet not a single trophy won.
With a weary step my foot now strayed
Through a dim old church in the twilight shade;
My heart was crushed 'neath a weight of care
As I knelt for a moment in silent prayer.
In the beautiful window I seemed to see
The face of the Christ as He turned toward me.
Nay, more! as the broken words were said,
Felt the touch of the pierced hand on my head;
Heard a voice that was sweeter than angel choir,
Thrilling my soul with celestial fire.
Softly He whispered, "Art weary now?
Remember the thorns that pierced My brow.
Hast thou forgotten the way of the cross
Is sweet when thou countest all else but loss?
Canst thou not leave results with Me?
Some day the harvest thou shalt see."
The vision faded. With trembling hand
I took up the burden my Lord had planned,
And my heart, while thrilled with ecstatic pain,
Sang a sweeter song than the bird in the rain.

GOING HOME.

Out of the chill and the shadow
Into the thrill and the shine,
Out of the earth and the famine
Into the fulness divine.
Up from the strife and the battle
(Oh with the shameful defeat),
Up to the palm and the laurel,
Oh! but the rest will be sweet!
Leaving the cloud and the tempest,
Reaching the balm and the cheer,
Finding the end of our sorrow,
Finding the end of our fear.
Seeing the face of the Master
Yearned for in "distance and dream,"
Oh! for that rapture of gladness!
Oh, for that vision supreme!
Meeting the dear ones departed,
Knowing them, clasping their hands,
All the beloved and true-hearted,
There in the fairest of lands!
Pain nevers more to distract,
Changing the moon for the music,
Living the Saviour to bless.
Why should we care for the dying
That is but springing to life,
Why should we shrink from the struggle,
Pale at the swift-closing strife,
Since it is only beyond us,
Sorely a step, and a breath,
All that dear home and dear living,
Guarded by what we call death.
There we shall learn the sweet meanings
Hidden today from our eyes;
There we shall wake like children
Joyous at gift and surprise.
Come then, dear Lord, in the gloaming,
Or when the dawning is gray,
Take us to dwell in Thy presence—
Only Thyself lead the way.

Out of the chill and the shadow
Into the thrill and the shine,
Out of the earth and the famine
Into the fulness divine.
Up from the strife and the battle
(Oh with the shameful defeat),
Up to the palm and the laurel,
Oh! but the rest will be sweet!

THOUGHTS FOR THE THOUGHTFUL.

Richer are they
That live for Christ so well,
The longest day
Would scarce suffice to tell
In what wide ways their benefactions fell.

To become like Christ is the only thing
In the world worth caring for, the thing before
which every ambition, every man is folly, and
all lower achievement vain. Those only
who make this quest the supreme desire and
passion of their lives can ever begin to hope
to reach it. — Drummond.

A lighted taper inserted into a phial of one
kind of gas will burn with the utmost brilli-
ancy and beauty; in another phial, charged
with a different kind of gas, that same taper
will become extinguished in fetid and offen-
sive smoke; and in a third it would produce
an instantaneous and violent explosion. So
the same calamity—sickness, bereavement,
commercial disaster—will awaken in one
man a slumbering conscience, will drive an-
other to distraction, and a third it will draw
nearer to God than ever. It is on the temper
of the recipient that the result depends, and
whether or not all things, good or ill, concur
to his advantage. — W. H. Goodfield.

I made the cross myself, whose weight
Was later laid on me.
This thought ached as I toiled
Up life's steep Calvary.
To think my own hands drove the nails!
I sang a merry song,
And chose the heaviest wood I had
To build it firm and strong.
If I had guessed—oh if I had dreamed
Its weight was meant for me,
I should have built a lighter cross
To bear up Calvary!

— ANNE REEVE ALDRIDGE, in Scribner.

A stage-driver had held the lines for many
years, and when he grew old, his hands were
crooked into hooks, and his fingers were so
stiffened that they could not be straight-
ened out. There is a similar process that goes
on in men's souls when they continue to do
the same things over and over. One who is
trained from childhood to be gentle, kindly,
patient, to control the temper, to speak soft-
ly, to be loving and charitable, will grow into
the radiant beauty of love. One who accus-
toms himself to think habitually and only of
noble and worthy things, who sets his at-
tentions on things above, and strives to reach
"whatsoever things are true, whatsoever
things are honest, whatsoever things are pure,
whatsoever things are lovely," will grow
continually upward, toward spiritual beauty.
But, on the other hand, if one gives way from
childhood to all ugly tempers, all resentful
feelings, all bitterness and anger, his life will
shape itself into the unbeauty of these dispo-
sitions. One whose mind turns to debasing
things, things unlovely, unclean, will find his
whole soul bending and growing toward the

earth in permanent moral curvature. — J. R.
MILLER, D. D., in "Making the Most of Life."

"An' mind you, do think o' something else
beside the faults an' failings. Look back an'
see where you got the upper hand, an' be
sure to praise the Lord for that. Tell the
Lord all about that, too, 'tis music for Him so
well as for us—how Patience got the vic-
tory; an' Love didn't fall us anywhere; an'
how Courage carried the day; an' Watchful-
ness kept a sharp lookout. Mind you bring
that out, too, an' praise the Lord for it all.
Why, I do count 'tis a dreadful robbery, to
come in the mornin', a-beggin' an' prayin'
for the help o' the Lord; an' then never to
have a word in the evenin' about the victo-
ries that His help have won. I can't under-
stand it, I'm sure, but 'tis. I really do be-
lieve that there's some people, an' sort o'
religious people, too, who are more afraid o'
thanking God than they are o' sinnin' against
Him. Anyhow, they're always tellin' the
Lord o' their failings, an' never speak a word
o' their victories." — "Daniel Quorn."

Did you ever hear a robin sing? or rather,
I mean, did you ever listen to a robin's
song? . . . He sang about the sunshine
breaking through the cloud; about the rain-
bow smiling over the weary, rain-clogged
earth; about the mild, still, hazy autumn days
that soothe the September sleep; he sang
of the glory of the dawn after the dark
night; sang, too, about the crumbs that little
birds drop upon the ground, and how they
were covered with snow; and about the moist,
warm wind that releases the frozen streams,
and unwraps the young buds from their win-
ter swathing-bands. And because he sang in
praise of all these sweet things, and yet had
known and felt all the sad and gloomy ones
that came before, his song was so cheerful
and yet so touching, so contented and yet so
plaintive, that none might hear it unmoved,
or ponder on it untaught. — Mary S. Claude.

We may safely say that no one ever bore
such undeserved sorrow as did Jesus of Na-
zareth. But even of the spotless Man of Gal-
ilee is it recorded that he was made perfect
through suffering. And we must give up all
the wisdom that the wisest ever learned if we
deny that suffering is one of God's teachers
for us; suffering borne not resentfully or un-
submittingly, but with trustful hearts bowed
before God in awe and yet loving submissiveness
to His will. God washes the eyes, it has been
said, by tears until they can behold the invis-
ible land where tears will come no more.
There are some things that are scarcely ever
perceived except through sorrow. . . . Sorrow
should be a sweet medicine to the soul who
often it is, and what splendid examples
of Christian faith have we witnessed as we
have gone to houses of mourning! No Gospel
preached from the pulpit has been so ef-
fective to many hearts as the Gospel of an
unshaken faith in God, of a perfect confidence
in Christ as the Resurrection and the Life,
which has been preached by the faces of
friends as we have entered their stricken
households. — J. H. Barrows, D. D.

That instinctive prompting to tell dear ones
all our thoughts and wishes is an unfailing
character of real love. It makes the blessed-
ness of many a happy pair of hearts, to whom
known and being known are equal delights
and simple necessity. The depth and purity
of our human love may be roughly, but with
tolerable accuracy, measured by the strength
of that impulse. Where reserve is possible,
love is shallow or coarse. The impulse af-
fects all that interests and concerns a pair of
friends. Not even dark secrets of shame or
escape, for true love seeks to share these, too,
and they are less of a barrier when told than
when hidden. The magnitude of the thing is
of no importance. We do not ask whether it
is large enough to trouble those whom we
love with it. Love has no care for great or
small. Concealment of little is also conceal-
ment of much, and the confidence which tells
trifles is perhaps greater than that which tells
important things; and what love tells is the
confidence more than the knowledge given.
What our love does to us when fixed on
one another, that it should do when it is
fixed in humble faith on Jesus Christ. —
ALEXANDER MACLAREN, in "The Conquering Christ."

THE NEWLY-FOUND GOSPELS.

A Chat with their Discoverer.

It is not often that the Biblical junction
to "Search the Scriptures" has been
carried out in the face of such difficulties as
must have attended the recent discovery of
the palimpsest containing a Syriac text of the
Gospels by Mrs. Lewis, in the Convent of St.
Katharine, on Mount Sinai. What those dif-
ficulties were Mrs. Lewis was good enough to
explain to a representative of the *St. James
Gazette*, who gives the following account of
the conversation:—

"What is a palimpsest?" I inquired; for the
slight figure clad in deep mourning, and the soft
voice that welcomed me, urged me to confession of
ignorance.
"A palimpsest is a manuscript whose original con-
tents have been partially effaced that the vellum
might be written upon again. This was frequently
done in ancient days when vellum was scarce, and
the Syriac Gospels we have just discovered are a case
in point. The thick black writing you see in the
photograph was written over the Gospels in 775, and
is a series of lives of female saints, signed 'John
Kilabash.' It was only by observing the word
'Evangelium,' faintly inscribed at the top of the
page, that I divined the possibility of the sub-
writing being a text of the Gospels—a guess which
being a text of the Gospels—a guess which
upon examination proved to be correct."

"How did you obtain access to the old documents,
Mrs. Lewis?"
"Well, you see, but for that difficulty this dis-
covery might have been made long ago. The treachery
of Theodorides, who failed to return the MSS. lent
him by the monks, has rendered them very sus-
picious of strangers who desire to examine their lib-
rary. Then another obstacle was encountered by
former travelers. They were almost all unacquainted
with modern Greek, the language spoken by the
monks, which my sister and I speak fluently, as well
as Hebrew and Arabic. Professor Palmer had seen
this text of the Gospels, but had not been permitted
to examine it; and Professor Rendel Harris had been
unable on his visit in 1889 to do more than transcribe
the 'Apology of Aristides' which he had unearthed
in the same convent."

"This was, I suppose, your first visit to Sinai?"
"Oh, no! I was there last year, and then suc-
ceeded in winning the confidence of the monks, who al-
lowed me to take over 1,000 photographs of the pa-
limpsest. I took letters of introduction to the Arch-
bishop of Sinai, who lives in Cairo, and, curiously
enough, a little book I had written years ago on my
travels in Greece had been translated to French and
had fallen into the monks' hands, and as I hap-
pened to have written about the native places of
some of them, they held out to me a cordial right
hand."

"Do they all appreciate the importance of your
discovery?"
"Yes, indeed. They are most intelligent—not ig-
norant ancients, as most travelers suppose. The
bursar of the convent writes articles for the Athenian
reviews. For hours together they would hold out
the palimpsest that I might obtain good negatives.
When I had made certain of my discovery I sent
word to Professor Harris, who came out, bringing
with him Professor Bensley and Mr. Bizket, accom-
panied by his wife—an first-rate Syriac scholar.
We divided the day into three watches—from 11 to
7 o'clock—and were forty days at it all working.
During the last weeks we used to start at 3 A. M. and

work on as long as the light lasted, sleeping in tents
in the convent garden so as to be independent of
their regulations."

"A very different atmosphere from this, no
doubt," I interpolated grimly.
"I can scarcely describe the purity and brightness
of the air and the brilliant sunshine which helped us
so much to decipher the faint, half-obliterated writ-
ing. Indeed, if the light had been less favorable our
task would never have been accomplished. Another
experiment assisted us. I had obtained at the British
Museum a harmless chemical preparation for bring-
ing out old writing. At first I was afraid the monks
would not permit me to use it, but after they had
seen it employed on another MS. without detriment
they consented."

"How do you account for the presence of the MS.
there?"
"Doubtless when so many of the convents which
existed in that region were destroyed by the Turks,
it was taken to St. Katharine's for safety, as it was
a fortress built by the Emperor Justinian in the fifth
century."

"Do you anticipate that much religious contro-
versy will arise out of your discovery?"
"Some discussion is, of course, inevitable. It
will turn on the last twelve verses of St. Mark's Gos-
pel, about whose authenticity there has always been
some doubt. These verses were present in the im-
perfect portions of the Syriac text, transcribed by
Canon Constant, and generally called 'The Curet-
ian.' But in the palimpsest now discovered they are
undoubtedly absent. The importance of the Syriac
text arises from the fact of Syriac having been the
popular speech of Palestine in the time of Christ."

"Did you find traveling difficult or dangerous in
Syria?" I inquired, passing to a lighter topic.
"Not in the least. We had excellent dragomans
on both our journeys—that is, my sister, Mrs. Gib-
son, and myself. We mounted our camels at Suez,
and the first three days were spent in crossing the
desert and about the same time in traversing the
rocky limestone region around Sinai. Water has to
be carried for transit, but at the convent there are
beautiful springs. Danger there is none. The Bed-
ouins are friendly, and I consider that women can
travel alone with greater security in Mahometan than
in Christian countries. Our dragoman always in-
sisted on all the money and valuables being put into
our tent at night on the plea that no one would ever
dream of pilaging a woman's tent."

Besides her books of travel in Palestine, Greece,
and Cyprus, Mrs. Lewis has recently published a bi-
ography of her late husband, Rev. S. S. Lewis, for
twenty-one years librarian of Corpus Christi College,
Cambridge. In that library the collection of ancient
MSS. in large and valuable, and there Mrs. Lewis
first began to interest herself in the study and care of
literary relics.

"And now you will settle down in England, Mrs.
Lewis?" I inquired, to put a finishing touch of in-
quisitiveness to my catechism.
"Till the result of our labors is given to the world,
yes. And then," she added, with the tone of the
genuine explorer's hunger in her voice—"then I may
possibly start again."

ARTISTIC HOME WORK.

JEANNETTE M. DOUGHERTY.

ARTISTIC taste and skill will utilize
things that are at hand, and find, in
inexpensive articles, material for useful and
beautiful decorative work.

Enameling.

Enameling is nothing new; it comes to us
down through the centuries with a history of
its own, but we are not to be overcome by
its antiquity, but adapt it to our practical
work. There is nothing that lends itself to
more effective decorative work and more varied
forms than Arstern's English Enamel.
It comes in all colors, and is not only used
for decorative purposes, but on household ar-
ticles, walls, wicker-work, furniture, etc. It
may be purchased in large or small quantities,
one dollar per quart, four dollars per gallon
for the ivory, three dollars per gallon for the
colored. The deft housewife will find this
enamel practical for large pieces of furniture,
such as bedsteads, cabinets, chairs and tables.

To secure the best results, the article to be
enamelled should be thoroughly rubbed down
with sand paper or pumice stone, as the
smoother the surface you have to work on,
the finer gloss and finish you can get from the
enamel. By rubbing down the first and second
coats of enamel after it has been thor-
oughly dried, one can get a perfect finish.
With enamel one can make beautiful an old
or worn piece of furniture. Odd or old-fash-
ioned chairs and stands may be treated in
this way, making a dainty and unique article
of them. Let the young girl who longs for
the beautiful brass or enameled bedsteads try
her hand at enameling one of the cheap iron
bedsteads, and she will find the homely con-
verted into a thing of beauty, dainty enough
for any boudoir. The ivory or cream white is
most effective for decorative work, and as it
is easily cleaned it is as durable as the col-
ored. The tints are desirable for children's
chairs.

A successful piece of enameling done by
an amateur recently, was a small stand and
cabinet. The articles were purchased at the
factory in the separate pieces and put to-
gether at home. The wood was of white
base; if one can procure it, the white maple
is even better, the hard wood taking the
enamel especially well. A large, round, cam-
el's hair brush is used for putting on the
enamel. The secret of nice work is in laying
on the enamel. Do not brush back and forth
as in ordinary painting, but give one firm
long stroke with the brush, and do not go
over that again. The enamel is thick almost
like a paste, and to brush back and forth makes
it rough. It dries quickly, but to get the
best results the piece enamelled should be
placed in a warm room, free from dust, and
remain for at least forty-eight hours. Any
enamel or varnish that is chilled while drying
is apt to crack afterwards.

The stand and cabinet mentioned were given
three coats of enamel, and when dry the
shelves of the cabinet and top of the stand
were decorated, in oil paints, with ragged
chrysanthemums in cream white, the edges
tinged with light yellow, gray, rose madder
or pink. The screws were glazed, and yellow
silks were shirred at the back of the cabinet.
Corn flowers make a graceful decoration. If
they are used on a cabinet, the full back
should be of light blue silk.

Framing Photographs.

A very popular and pretty way of framing
photographs and water colors, is in passepar-
tout, which is simply pasting over the edge
of the glass a narrow paper binding. It is a
mounting well adapted for home work.
It requires some skill, but with practice one can
do as nice work as that done in the art stores.
One can purchase beautiful unmounted pho-
tographs of celebrated pictures. Raphael's
Sistine Madonna, Guido's Mater Dolorosa,
or the Madonna and Child by Bodenhausen,

are beautiful framed in this way for the
home.

A sheet of Bristol board will cut a half
dozen mats. Lay the picture you want to
frame on the Bristol board, and measure for
a three-inch mat. The picture can be just
pasted on the Bristol board, though it looks
much better if the mat is cut out. Have also
a sheet of straw board from which to cut
backs for the pictures. Above the centre
and near the outer edge of the piece of straw
board cut a small slit, in which to fasten
small brass rings for hanging. Take narrow
strips of tin one inch in length and pinch
over the rings. When the folded tin has
been placed through the slit, the ends are
pressed apart.

A paper comes especially for passepartout,
but a medium water-color paper is suffi-
cient if it is moistened thoroughly before
applying the glue to it. The paper is cut in
strips one and one-half inches wide. Lay
the mat in which has been fastened the pic-
ture on the straw board, placing the glass
over it. If the mat and back have been cut
carefully they will just come to the edge of
the glass, and you will have no trouble in
putting the binding over them. The paper
should only extend over the glass a quarter
of an inch. A white binding may sometimes
be tinted or glazed with good effect. The
straw board of itself makes a pretty mat for
bright water-colors, sepias and etchings. A
morning is profitably, as well as delight-
fully, spent in this work, for it brings into
plain and common surroundings the refining
touch of artistic feeling.

Chicago, Ill.

LUCY LARCOM.

IN last week's *Independent* Elizabeth
Stuart Phelps has a beautiful tribute
to the memory of Lucy Larcom, under the title,
"The Bearer Falls," from which we excerpt
the following paragraphs for those of our
readers who probably would not see the en-
tire article:—

"It was the softest September day that ever
blessed New England. It was a day of celestial
suns and golden hazes and fiery foliage—a day
when the very rocks seemed to melt before the eyes,
and all hard outlines to move and waver as if they
sought to merge themselves in mist, and cloud, and
sea. It was one of the days when the material
struggles toward the spiritual so subtly, yet so
surely, that one can see it between the half-closed eye-
lids and hear it between one's heart beats. It was
the day when our great Christian poet was borne to
his burial."

"The funeral of Whitier was in some respects
one of the most extraordinary of our times. As we
all remember, the last scenes that honored him were
enacted in the open air in his own garden, with
the autumn flowers burning about, and the late birds
singing above. The Quaker form of service, quaint,
old-fashioned, assured, and indifferent to the op-
inions of the world, went peacefully its appointed
way, to its solemn end; and by the ceremonies of
his own faith he was buried, as he had chosen. All
day the common people whom he loved, and who
loved him, poured in and out of the threshold of his
simple Amesbury home; thousands upon thousands
of them to take the last look at his precious face. . . .

"In deference, perhaps, to the wishes of his liter-
ary friends, or to his well-known sympathy with
the higher interests of thoughtful women, whose ad-
vancement he had so long and so chivalrously cham-
pioned, a pleasant departure from the conventional
thing was arranged in the choice of his honorary
bearers. Among these were numbered four women,
all personal friends of his—Mrs. Governor Claflin,
Mrs. Alice Freeman Palmer, and the writer of this
column. We three were left. The fourth has just
dropped beside us—the first of his bearers, and so
far as I know, the first of his old friends to follow
him."

"As I sat in Trinity Church today, listening to
the triumphant Episcopal burial service, and to the
joyful hymns chosen to celebrate his release from a
life which he has done so much to make cheerful
and strong, and in which she herself had so limited
a share of human joy—I thought of that Sep-
tember sky and that garden funeral."

"When the flower-covered casket—not black, but
quiet gray, like Lucy, and when the mourners—
none of them clad in mourning—passed down the
broad aisle to the strains of one of Trinity's most
ringing chants, I recalled the likeness (for there
was a likeness, no matter how deep their differences)
between the great poet and his sister singer. They
were lifelong friends; and as she was borne out into
the gray April day, from the sombre church interior,
I could almost hear him say in his hearty tones
which so many of his chosen friends will so well
recall: 'Well, Lucy, I am glad they've come!'
"It was impossible to leave the historic church—
from whose aisles but a few years since the great
pastor was borne for the last time amid the tears
of fifteen thousand people—without giving our
thoughts to another of the friends of her whom
we loved, and in that little note she said that she
last illness fell upon Bishop Brooks, Miss Lar-
com, herself then stricken with mortal disease,
caused a few written words of sympathy to be sent
to him; and in that little note she said that she
should never see him again in this world: 'But we
shall soon meet in the next.'"

He was then only going to write; but, the word
going that he was able to send a message in answer
to her farewell signal."

"Thus, in the solemn brotherhood of the be-
lievers' trust and joy, the great souls pass."

A SUPPER WHICH NEVER WAS EATEN.

THE Missionary Society needed money—
It always did; that is the chronic state
of all missionary societies. But this was a sort
of crisis; that is to say, there was a large
pledge to meet soon, and very little money in
the treasury.

"Let's have an oyster supper," said some
of the younger members. It was not exactly
an original idea, missionary societies having
"spoiled the Philistines" in that manner be-
fore now. The older members groaned in
spirit, but not audibly, feeling somewhat con-
scientious about dampening youthful enthu-
siasm.

So committees were appointed to "solicit." In
plain English that means "beg." In due
season the ladies met again, and these commit-
tees reported. They had had most gratifying
success. There were so many sandwiches, so
many boiled hams, coffee, tea, pickles, jellies galore.
For if anybody supposes an oyster supper
means oysters only, he must be very simple
indeed, and needs some woman to instruct
him. This from a young girl who was impulsive,
and had been promised, and the committees just
beamed. At this point a bomb was thrown,
but it fitted in such a mild fashion at first,
nobody suspected it would set all their plans
flying. A quiet-voiced woman, who had a
serene, firm face, said:—

"I have thought of something new we
might try. We might dispense with the sup-
per."

"How? Why didn't you speak of it before?
we'd taken all the trouble of soliciting?"

"This from a young girl who was impulsive,
and had been promised, and the committees just
beamed. At this point a bomb was thrown,
but it fitted in such a mild fashion at first,
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serene, firm face, said:—

"I have thought of something new we
might try. We might dispense with the sup-
per."

money. It is a kind of false pretence, hardly
the cheerful giving which God approves. We
haven't spoken, because we didn't see any
other way clearly. It doesn't seem just the
best method of aiding our best friend's work.
If your father or your brother needed a sum
of money, I don't think, in order to raise it,
you would exactly like to beg the materials
for a great supper, and then advertise for
people to come in and buy the supper—Oh
yes; I know it's a good cause, the best in the
world, therefore we ought to treat it well. It
is too much like a Jesuit to say that the
end justifies the means."

"Just this! You have it all down in black
and white just what one will do. Mrs.
So-and-so gives two loaves of cake, etc. Now
let the soliciting committees go around once
more, and ask each woman to make a careful
estimate of what her contribution would cost
in money. Then ask her if she will not give
the money instead of the food. Tell her some
reasons—the one I have hinted at, and others
which will suggest themselves."

"They won't do it."

"Well, let us try this once."
"But we couldn't keep it up, pretending to
give a supper and not give it."

"No," said the woman, smiling, but firm,
"we couldn't keep it up, though it is not
pretending, because you really did intend to
have a supper. But it would be an enter-
ing wedge of thought, which might open possi-
bilities of better methods."

It was agreed that the committees should
go around once more, twice, if need be, to
collect the money, and report that day week.
That day week brought a large attendance;
the innovation had stirred up many contribu-
tors to come and talk it over. Except to a
few who had been praying, it was surprising
how well the thing took.

"I was so thankful not to have the extra
work. A household of company, and my girl
left in the midst of it. I'm going to add part
of her wages to the value of the cake."

"I felt thoroughly ashamed, for I'd always
counted myself so liberal. I thought two
loaves of sponge cake must cost about a dol-
lar, and when I came to estimate the sugar
and eggs and flour I used, and knew there
wasn't more than fifty cents' worth—well, I
was glad to give a dollar in money, to keep
any sort of self-respect." There was a sus-
picious shine in the speaker's eyes, though she
rattled the words off merrily.

The committees reported an amount of
money sufficient to meet the pledge.

"Not so much, though, as we would have
made in the old way," said one, who was
a croaker, but only wanted to be just to both
sides.

"No, not quite; but there would have been
the hall to pay for, and the advertising, and
the oysters, and all the other things we have
to buy, to say nothing of the wear and tear
of ourselves. Some of us have doctor's bills
after church festivals. Perhaps we cleared
nearly as much, and are not overworked be-
sides."

"And no Philistine has deceived himself,
thinking he has contributed to the work of
the God of Israel by eating a supper bought
of a missionary society," so said the serene
woman, reverently.
The thing did go on for some time; for
every woman in that church came to know
what was meant when a festival was sug-
gested. It was like an "Open Sesame" to
their hearts.
Somebody called it a "standing joke," but
it was a wholesome kind of joke.

The entering wedge of thought opened
many minds to truer ideas of what giving is.
The one suggestion to treat our best friend
as well as at least as we would treat our human
friends, was a seed dropped into the opened
mind, which sprang up and brought forth
fruit. — HELEN A. HAWLEY, in Interior.

"Now we feel the new enchantment
Of the day.
April days were less than living,
Ours the waking, here the giving,
In the golden May-time weather
We can ask and give together
Now no more we wait and listen
Day by day."

A FEW months ago, when the bitter midwinter
winds swept fiercely over our snow-laden
fields and ice-locked coasts, the dear old weather
prophets predicted an early spring. But lately
prophecy voices have been utterly silent, for rarely
has spring, even in these northern latitudes, been
so tardy. Cold winds and dreary rains have
rendered thick wraps an absolute necessity, and
there has been scarcely a day that could be called
really springlike. But for a day or two now, a softer
warmth is diffusing itself through the heavy May at-
mosphere; the grass is growing taller and greener;
the cherry and peach trees are bursting into
white and pink bloom; the woods are tinged with
a delicious mauve color, verging, through several grad-
ations of tint, toward green; in sheltered places the
anemones and snowdrops are swinging in the light
breeze, and the little wood violets are shyly lifting
up their blue heads; and even as I write the postman
brings a box of fragrant arbutus which loving hands
have gathered in Berwick woods. The hot weather
will come with a rush—a giant stride from winter
to summer.

HOW shall we meet these warmer days
with their enervating languor? After an in-
vigorating air of winter and early spring, one is quite
apt to feel debilitated and depressed. The tension is
relaxed; we cannot work as easily or as long as when
the cold north-west winds pumped their oxygen into
our blood. We may take sarsaparilla and whip up
our jaded systems, but will obtain no permanent
good thereby. We need to rest, to relax,
to let the machine run slower. More sleep,
more rest, more real repose, is what nature
is demanding. We women are so excitable, so
foolishly exacting with ourselves, so wasteful of
our nervous capital, that we should by all means train our-
selves to rest, to rest thoroughly, from head to foot.
Not long ago the *Union Signal*, in an editorial, gave
some excellent advice, which ought to be printed in
capital, thoroughly conked by tired women, and
then put into immediate practice. Listen:—

"No one can at rest who allows the feeling that he
ought to be at work to predominate in his mind.
Let reason come to the aid in this; if rest is needed,
one should compel one's self to take it in the body.
Do whatever you like or do nothing, only don't drive
yourself; exact nothing of your energy, or will, or
vitality even. Relax every tension of both body and
mind. Do what you want to, whether it be to lounge

Review of the Week.

Tuesday, May 9.

—Execution, by electricity, at Sing Sing, of Carlisle W. Harris, the wife murderer.

—Lizzie Borden, arraigned at New Bedford on the charge of murdering her father and step-mother, pleads "not guilty."

—The Aldine Hotel in Philadelphia damaged \$140,000 by fire.

—Death of Bishop Bliss, of the Episcopal diocese of Vermont.

—The New York Herald to pass into the hands of a corporation, of which Mr. Bennett will be chief stockholder.

—The English ship "Countess Evelyn" sunk by a collision; 25 lives lost.

—The "Scythia" arrives at this port with 1,100 immigrants.

—Death, in Paris, at the age of 71, of Rev. Dr. R. W. McAll, the founder of the McAll Mission.

—Erastus Wilman, of New York, makes a general assignment of his property for the benefit of his creditors.

—The Nicaraguan revolutionists continue to gain ground.

Wednesday, May 10.

—The Chemical National Bank of Chicago and its branch at Jackson Park close their doors.

—Mr. Blount appointed minister at Hawaii.

—The Bank of Victoria, Melbourne, suspends payments, with liabilities of about \$10,000,000.

—The "Atlanta" ordered to Nicaragua to protect American interests during the revolution in that country.

—The Kaiser declares that he will yet carry his Army bill into effect.

—The Empire State express on the New York Central attains a rate of speed of 102 miles an hour.

—A bright day at the World's Fair brings out about 40,000 visitors.

—Dean Lawrence accepts the Massachusetts bishopric.

—Joseph S. Spincy bequeaths \$1,000,000 to Wesleyan University, Middletown, Conn., and an equal sum to the Seamen's Friend Society.

Thursday, May 11.

—Wenham, Mass., celebrates its 250th anniversary.

—International Convention of Y. M. C. Association opens at Indianapolis.

—Death, at Oregon Lake, N. Y., of Joseph Francis, a noted inventor.

—The village of North Galveston, Ind., nearly destroyed by fire; five lives lost.

—Lyons, the captured convict, returned to Charleston prison.

—Queen Victoria opens in person the British Imperial Institute.

—Vermont's State building at the World's Fair dedicated.

—The British side of the Bering Sea controversy won by Sir Charles Russell.

—The Greek ministry resigns, owing to the failure to negotiate a loan to relieve the finances.

Friday, May 12.

—The Republican League Convention at Louisville, Ky., indorses woman suffrage by a handsome majority.

—The New York Central's new Columbian locomotive runs a mile in 32 seconds.

—Italy's grain crop short.

—The Spanish budget shows a surplus.

—Newfoundland to have a new railroad on the west coast, to be two hundred miles long.

—The Hon. Robert G. Wintthrop reaches his 84th birthday.

—Mayor Matthews makes his argument before the legislative committee on the Gas Trust investigation.

—Roberts in control of the Nicaragua Canal; the revolution successful.

—Death of Gen. E. D. Townsend, formerly adjutant general of the army.

—The Earl of Aberdeen to relieve Lord Stanley (now Earl of Derby) as governor-general of Canada.

—Death of Gen. S. C. Armstrong, of the Hampton Normal Institute, Va.

—The sunken yacht "Alva" blown up with dynamite.

—The Spanish Cortes guarded by troops; Carlists and Republicans at loggerheads over a government bill.

Saturday, May 13.

—The new Canadian steamer "Campania" breaks all records on her trip from New York to Queenstown.

—The local directory of the World's Fair votes to open the grounds on Sunday, but not the buildings.

—Resignation of E. O. Leach, the director of the mint.

—Death of Hon. A. A. Parker, of Fitzwilliam, N. H., a member of the class of 1815, University of Vermont, and the oldest living college graduate; his age was 101.

—The Thomson-Houston Electric Company brings suit against the Westinghouse to restrain the latter from using the overhead trolley.

—Financial panic in the Western States; several small banks pulled down by the failure of the Columbia Bank at Chicago.

—The cry "Long live the Republic!" shouted by crowds in the streets of Madrid.

—Disappearance of Francis H. Weeks, of

THE WORLD'S FAIR.

FINAL ARRANGEMENTS FOR THE SALE OF TICKETS VIA THE B. & O. R. R.

For the benefit of those desiring to attend the World's Fair the Baltimore & Ohio Railroad will sell Excursion tickets to Chicago and return, at all stations on its line, at low rates. Tickets will be on sale until November 1st, and will be valid for return journey until November 15th, 1893. They provide for a reduction of 20 per cent. below regular rates. These tickets will be valid only for continuous journey. Tickets at higher rates will be sold that will permit holders to stop over at Baltimore, Washington, or any other point, going and returning.

Besides the opportunity of visiting Washington, a privilege afforded by no other route, tourists via the Baltimore & Ohio Railroad will traverse the historic Potomac Valley, the theatre of the war between the States. At Cumberland they will be offered a choice of routes, via Pittsburgh, or across the Allegheny mountains, 3,000 feet above the level of the sea and via Deer Park and Oakland, the famous summer resorts. The scenery along the Baltimore & Ohio route is the most picturesque in America. Pullman accommodations may be reserved in advance of journey. For rates and information apply to nearest B. & O. ticket agent, or Chas. O. Scull, General Passenger Agent, Baltimore, Md.

The New England Conservatory, of Boston, Mass., stands deservedly at the head of American schools of Musical Training. During the lifetime of its founder, Dr. Tontjé, it had already won the confidence and support of the American people, and since his death the acceptance of the directorship by the scholarly musician, Mr. Carl Follen, has given the institution an impetus and standing second to none in this country.

Young Mothers should early learn the necessity of keeping on hand a supply of Gail Borden's Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years. Your Grocer and Druggist sell it.

Spring medicine and Hood's Sarsaparilla are synonymous terms, so popular is this great medicine at this season.

FOR TWENTY YEARS I HAVE SUFFERED with a severe bronchial cough, never lying down without a severe attack of the same. After much persuasion I was induced to try ADAMSON'S BAL-SAM, and its good effects for six months are certainly marvellous. Please use this truthful testimony for the advantage of all sufferers like myself. Mr. WM. J. ALDER, Duxbury, Mass.

New York; securities for nearly a million dollars missing.

Mon. ay, May 15.

—Ten men fell 3,000 feet in a Michigan mine, and are dead in ruins.

—Northern Louisiana flooded in parts; loss, \$1,000,000.

—Americans to be deported from China in case the Geary law is carried into effect.

—The Aldine Hotel in Philadelphia damaged \$140,000 by fire.

—Death of Bishop Bliss, of the Episcopal diocese of Vermont.

—The New York Herald to pass into the hands of a corporation, of which Mr. Bennett will be chief stockholder.

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tor by welcoming the family with a grand pound party festival on Friday evening, May 5, at which the house was filled and the pantry and cellar were stocked with supplies. The whole claim was paid last year, and this unexpected and welcome ingathering will go on the way to the New Year's comfort, but not on claim. The Ladies' Aid Society also made a nice present to the pastor's family, and best of all, souls are being born of the Spirit, four having recently united on probation.

G. W. N.

THE CONFERENCE.

[Continued from Page 5.]

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G. W. N.

Concord District.

Hearty Reception.—This is the common and pleasant term just now much used to express the manner in which the pastors, new and old, have been received by the people.

Delightful Official Letter.—One enthusiastic official writes for himself and others: "We thank God and you for sending us our new pastor. He won all hearts by his first sermon. He is just the man for us. The Sabbath evening service was as largely attended as in our most numerous gatherings in former years," etc. This was from Laconia.

How Grit, Grip, and Grace Won.—Strangely enough, in one place the people thought that they only needed a summer pastor, and hardly that. This, too, in a town with a population of over 1,000, and only the one church in the township. All this they said to the presiding elder and sent his appointee adrift a few days before Conference without even hearing him. But the brother got a telegram Conference week telling him to stick. He went back with a twelve months' commission to possess that town for our King and in His name. Now, after ten days, the pastor writes: "Have been calling all the week. Am very cordially received by all the people. I never saw such a change in so short a time as in Bro. —. He is very anxious for me to remain. Have found a cozy house that suits me. The parsonage is let. One brother offers to be one of sixteen to raise \$500 for my salary. Six others have responded already to the proposition. Good congregations and prayer-meetings," etc. His grit, grip and grace have already won an opening into that field. Let all pray that he may win a great harvest of souls therein this year. S. C. K.

VERMONT CONFERENCE.

St. Albans District.

St. Albans.—Another old member has departed from earth—O. B. Tuller, who has spent his life with the fathers in Christ. Rev. R. L. Bruce returned from the conference in the power of the Holy Spirit and warmly welcomed back to a second year of spiritual service. Our former presiding elder, Bro. Boutwell, takes a station this year at Groton. He is a faithful, warm hearted, earnest laborer, one of the best pastors in the Conference. He departs under benedictions. Our new presiding elder, Rev. L. O. Sherburne, is congratulated on his advancement to the district superintendency. He has rented the district parsonage, as it was not suitable for his family, and will reside, for the present, at Enosburgh Falls, where he has been the successful pastor during the past three years.

Newton.—Rev. H. Webster has moved from Montpelier, and is located in his new home. He has done long service in the liberating work, earning a much-needed rest. Mrs. John Barney died Wednesday, April 26—a member of the church and a person highly esteemed. Rev. J. S. Tupper will remain here another year, much to the satisfaction of the people generally and the Methodist society in particular, as prosperity has attended his labors. A man well read in the Bible ought to be able to preach successfully the Gospel occasioned by the transgression of law.

W. F. M. S.—The Woman's Foreign Missionary Society are arranging for a district meeting to be held at St. Albans, June 6. An interesting program of exercises is planned. A large attendance is expected. Come!

Bakersfield.—This is what the St. Albans Messenger says of one of our stewards. It would seem evident that driving a stage in the country is a very healthy business when other good habits unite with it:—

"Thirty years ago Mr. F. G. Nattin made his first trip as stage driver on the St. Albans and Bakersfield line, and in all of this time neither snow, high water, sickness, business nor pleasure, has prevented him making over 300 trips a year out of the 312 to be made. But it is forty years since 'Frank' commenced driving from Hyde Park to Stanstead, and three years later he took the reins at St. Albans, and he has been driving ever since. Many of his old friends will recollect the two years that he quit and went to farming, but the stage seemed to be his place. May he live long and remain as he has been the 'prince of errand coars.'"

The Epworth League gave a strawberry festival and social entertainment at Brigham Hall recently.

Enosburgh Falls.—Rev. F. C. Kimball and family are again afflicted. The sudden death, by pneumonia, of his son-in-law, Wilson Draper, occurred last week. He was a man well-known throughout the State. He has represented Sheldon in the Legislature, and been door-keeper of the Senate two sessions. He was elected high balliff of Franklin County in September, 1892.

Morrisville.—Rev. R. L. Nanton is returned here, and welcomed back by a large circle of friends. The Morrisville and Enosburgh churches are separated. Mr. Nanton will preach more frequently at Morrisville Corners and in the out-districts. This is right and needed.

St. Albans Bay.—The people are very much pleased at the return of Rev. W. H. Hyde to serve them another year.

Georgia.—Many blessings were uttered for Rev. J. E. Knapp and family, who depart from faithful service on their charge to the new field of Westfield and Lowell. D.

MAINE CONFERENCE.

I take pleasure in commending to the pastors and churches, as lecturer and Sabbath supply, Rev. John Collins, of the Maine Conference, whose residence is the new city of Somersworth, formerly Great Falls, N. H. As a work of love, Bro. Collins has made a home for his invalid wife and child, and it is her childhood, and he has no charge. We can do good and get good by arranging some lectures for him. He has often been called upon for lectures in the past. Address him at Somersworth, N. H.

G. R. PALMER, Presiding Elder of Portland District.

Portland District.

South Portland.—Rev. I. G. Ross is on the field and well settled. From the moment of his arrival "the people have been thoughtful and unwearied in their kindly attention."

Quite a sum of money has been expended in refitting and refurnishing the parsonage to make it comfortable and attractive. The people gave them a very hearty reception, and in nameless ways have assured them of the sincerity of their welcome. We join the people in their welcome, and extend it to Sister Ross. We are glad to have the district re-enforced with missionary workers.

Portland, Peak's Island.—Rev. Frank W. Smith is on his new field of work, and was greeted with good congregations both morning and evening. He is also doing a great tonic and the Atlantic Ocean a wonderful appetizer. The outlook gives promise of a good year for this church.

Newfield.—The people are talking of making arrangements for the preacher to give his whole time to this part of the charge. This is the way it should be, and it is a remarkable work can be done when the people become enthusiastic. If men responsible for the household would come to realize that they are under as much obligation to furnish a supply for the moral and religious nature of children as they are to supply the physical wants, the difficult problems of sustaining worship in many places would be solved.

Children's day is next in order, and we expect to hear that the churches of the district have excelled in the exercises of this anniversary.

EAST MAINE CONFERENCE.

Rockland District.

[On account of the removal of Rev. C. S. Cummings from this district, Rev. A. C. Anderson will assume the duties of district superintendent.]

The editor of Zion's Herald has appointed the undersigned correspondent for this part of our Zion. If the pastors will report to us, we will try to make our part of interest to all the readers of the Herald. Brothers, send the news. The promulgation of information of our work provokes others to love and good works.

The Conference session at Machias was a very enjoyable one. Everything passed off pleasantly; not a jar or ripple from the beginning to the end. What added to the pleasure of the gathering was the royal entertainment given. This, in no small degree, was due to the skillful management of the pastor, Rev. T. J. Wright.

So far as I have been able to learn, the preachers of this district, with one exception, intend to abide by the decision of the Bishop and his cabinet. The preachers on this field are an earnest, hard-working class of men, and the result is the district is not only growing, but flourishing. They are not losing in spiritual power. They believe and teach that men must be born again—born of the Spirit—or they cannot enter the Kingdom of heaven. They open with every point supplied, and all the men at work, with the hope of a large ingathering of souls.

Rockland.—The reception tendered to Bishop W. N. Nichols on his return from Conference, and Rev. C. W. Bradley, the newly appointed pastor, was a very pleasant affair. Several hundred people visited the church during the evening. Refreshments were served by the ladies of the society. Short addresses were given by the Bishop and Bro. Bradley. The local paper speaks in glowing terms of the new pastor's introductory sermon, characterizing it as "eloquent, able and earnest."

Wiscasset.—Rev. N. B. Cook, who has charge of the work here, recently lost a child by death. Bro. Cook and his family have our sincere sympathy in their great loss. It is reported that Bro. Cook is about to be transferred to the New England Southern Conference. We are sorry to lose him. The vacancy will probably be filled before this reaches the readers of the Herald.

Waldoboro.—The return of Rev. D. B. Phelan as pastor gives general satisfaction. He will soon dedicate a new church edifice at South Waldoboro. Bro. Phelan is an earnest and diligent worker.

Canaan.—Here we find Rev. C. C. Phelan evidencing great endurance and perseverance. His beautiful church edifice and chapel was reduced to ashes some months ago. Soon we expect to report another, much better than the old, ready for dedication. The Phelan brothers are our argumentative ministers. Bro. C. C. begins his second year with this good people, and is also well received.

Union.—The people gave Rev. J. Dana Payson, their pastor, a hearty welcome on Friday night, the 5th inst. Addresses were given, refreshments were served, and a good time had generally. Bro. Payson's fifth year upon his pastorate is also well received.

South Thomaston.—A good congregation greeted Rev. W. H. Maffitt, the new pastor, on his first Sunday. He is received cordially by the people, and has made a very favorable impression. Indications are that the year will be one of prosperity.

Rockport.—At a recent official board meeting arrangements were made to care for all outstanding debts. Rev. W. W. Ogier, the pastor, cultivated this field with so much success the past year that the people feel great satisfaction in his return to them. He is a consecrated brother and highly esteemed.

Thomaston.—Rev. A. W. C. Anderson, having just closed the most delightful pastorate of his ministry at Calais, comes to this place. At the close of his five years' work in Calais a farewell reception was given him under the auspices of the Epworth League. A general invitation was extended to church and congregation. The church vestries were filled with a company representing all ages.

W. H. Allen, chairman of the board of stewards, and his wife assisted the pastor and wife in receiving. The vestries were tastefully decorated with beautiful draperies—"the Stars and Stripes and Union Jack in the most friendly relations occupied a prominent place," and beautiful rugs covered the floors. An elegant silver service, gold-lined, "as a token of respect and esteem" from the congregation, was presented to him by W. H. Nichols, ex. Cate and ice-cream were served to more than two hundred people. The St. George Daily News, one of the city papers, published one of the pastor's farewell

sermons. A most hearty and cordial welcome was also given him by the Thomaston people. A goodly company gathered in the church vestries and spent the evening very pleasantly amid the most cordial social intercourse. Addresses were given and refreshments served. The reception was not confined to Methodists, but was heartily participated in by the pastors and members of other churches of the place. The outlook for the new year is most encouraging.

Friendship.—Work on the vestry is completed. They now have a large and commodious room. Funds are being raised by the Epworth League to seat it. A recent entertainment in the town hall netted them a good sum. Rev. W. H. Fowler and his excellent wife are doing good work, and the people are well pleased with their being retained.

Amos.

THE WORLD'S FAIR FOR THE "STAY-AT-HOMES."

III.

W. B. MAXFIELD.

To close or not to close—that has been, and in some measure still is, the question. The first Sunday of the Fair passed with

Closed Gates.

The authority of Congress was duly recognized, and the voice of prayer public opinion was heard. The attitude of a hostile press, and the vacillation of certain members of the local directory, made it doubtful as to what the result would be as far as the first Sunday was concerned. The local press was almost unanimous in declaring that the gates would be flung wide open and anybody and everybody admitted who had the necessary dollar of pass.

When the order was issued to close the gates, the Chicago dailies began to howl. Columns after columns were filled with denunciations that have about them very much the same odor as that which clings to the rantings of the anarchists about seven or eight years ago. As was to be expected, thousands of people massed themselves at the various entrances to the Fair grounds on Sunday. But the gates were not opened. The crowd clamored, and many excited men dealt freely in explosives, and some found a doubtful sort of consolation in the various "shows," that thrive like parasites outside the grounds.

That milder of public opinion and conservatism of public morality—raved Monday morning because these people were not permitted to enter the grounds and thus saved from the contaminating influence of the "shows." One paper was silly enough to attribute half-a-dozen crimes committed in remote sections of the city to the closing of the World's Fair gates, apparently forgetting that it is the usual thing for a Monday morning paper in Chicago to fill several columns with the details of crimes committed in Chicago on Sunday. It is difficult to say, at this writing, just what action the local directory will take on this question.

Some of the directors look upon the whole affair of Sunday closing as a loss of so many thousands of dollars. They worship Mammon seven days of each week, and can do it best with open gates. Others of the directors are men of conscience, and are not only opposed to Sunday opening, but are opposed as well to the compromising of their integrity and the fortitude of their self-respect, which would be involved in any attempt to bring about the nullification of the terms of the contract entered into by the World's Fair people and Congress.

Meanwhile the

Din of Preparation

is still going on, and the sound of the hammer continues to be heard. There remains much to be done before the Fair can be seen in all its beauty; but the little armies of workmen are pushing things at a lively rate. The streets have been cleared, and but little of the scaffolding used in construction remains in place. The great beds are naked of flowers, but that is because the horticulturists are waiting for a more propitious season. This March weather does not deal kindly with tender plants, but in another month these bald spots will delight the eye with their flowers of rich and varied hues. In the meantime, building the thousands of exhibits are nearly all in place. The Russian display is not yet ready for view, because of the fact that the exhibit was delayed by the ice in the Baltic Sea. French exhibitors are putting the finishing touches to their booths and exhibits, and finding no little fault with the imperfectness existing in all the buildings, but there are objects enough on the grounds and ready for the inspection of the visitor to keep him busy for a score of full days. The marvel is that at this point in the Fair's history it should be found in so favorable a state of advancement. And yet, in view of all these and many other similar things, we say again that the wise man will delay his coming to Chicago until July or August, or, better still, until September or October.

The visitor cannot get a comprehensive grasp of the marvelous beauty of the Fair from a walk through the buildings, even though repeated for the time. One must catch glimpses of the grounds and buildings from different points of view, and at different hours of the day. There is but scant satisfaction in doing the Fair on the Backdoor plan—enter at 10 o'clock, guide book in hand, with the intention of swallowing the whole affair in two or three gulps. The visitor should enter the grounds at different hours. He should get up at daybreak some morning, watch the great sun as he comes up with the waters of Lake Michigan creeping from the morning face, and notice the effect of sunrise upon the matchless Exposition buildings. Then it is a beautiful picture that is presented when the sun beats squarely down upon the ample roofs and domes of the buildings. Then,

again, when the sun is setting and his slanting beams throw darkening shadows among the buildings and through the grounds. Then see the grounds under the cold, alluring light of the moon. But the weirdest scene of all is that witnessed on the evenings of the Electric Displays.

We give a description—feeble, as it must of necessity be, for no pen can do full justice to that scene—of the illumination of the buildings surrounding the lagoon of the great basin. The Administration Building was the centre of attraction. Its great dome was covered along its numerous facades, and along its arched ribs was bedazzled with 3,500 incandescent globes of sixteen candle power. At the eastern end of the basin, shining under the mellow light of 2,000 yellow globes, stood the peristyle connecting the casino and music hall. On the southern side of the basin, stood Agricultural Hall, brilliantly illuminated within, while just across the basin the spacious Manufacture Building lifted up its gleaming archways and roof. A little beyond was clearly discerned the arched semi-dome of the southern entrance to the Electricity Building. The basin is surrounded on all sides with walks, statuary, fountains, flag-staffs, Venetian bridges, potted palms and cacti. At the eastern end rises majestically the bronze Goddess of Liberty, clad in flowing robes and mighty in the pleasant grasp with which she holds aloft the emblem of universal freedom. The twilight had faded when the first little spark, like the evening star in the heavens, blazed from the dome of the Administration Building. In a second the arched ribs were aflame with scintillating gems. It was the work of a moment to cause the facade to blaze with light. But even the upper facade and the base of the dome is a gallery on each of the four sides, around which thirty-two lofty pipes were placed. When these were lighted the effect was surpassingly brilliant, and the electrified multitude burst into applause.

The illumination quickly spread from building to building, until from the Administration Building to the peristyle there was one great sheet of flame. Besides the countless incandescent lights which adorned the buildings, the basin was flooded with light from scores of 2,000-power arc lights stretched along each bank. Under their bright rays the waters of the lagoon, gently undulating with the wind and the heaving of the sea, seemed lit with glistering light. From the various

existing buildings great search-lights of 600,000 candle power flashed their shafts of light from spire to dome, from statue to statue, and bathed the Administration Building at the head of the basin in a flood of glory. Hither and thither on the bosom of the waters flitted the gondolas skilfully guided by the Venetian gondoliers as they counted their weird music, and scores of electric and other launches loaded down with singers. The band on the plaza caught the spirit of the moment and broke forth into strains of entrancing beauty and harmony, and when a familiar patriotic air fell upon the eager ears of the multitude, as the lights were turned upon the stately statue of the Goddess of Liberty, the voice of fervid song was lifted up and many a heart beat faster and many a lip quivered. It was an unparalleled sight, and fittingly signalled the splendor of the electric age.

Boston Social Union.

It was Ladies' Night at the Union, and a goodly company assembled. Blessing was asked by Rev. L. A. Banks, D. D., of Grace Church, Boston. After the collation, the audience sang "Majestic Sweetness," and prayer was offered by Rev. C. F. Rice, of Epworth Church, Cambridge.

The president, with a few words of welcome to the ladies, introduced Bishop W. F. Mallahan, who was received with vociferous applause, and spoke on "A Survey of the World's Missions." In order to give a full abstract of his address, its publication is delayed until next week. After the address, which was intensely interesting, the Orville Quaker, consisting of Miss May G. Perry, Miss Eliza M. Higdon, Miss Gertrude Hillman, Miss Margaret Moffatt, gave two selections. They were charmingly rendered, and the rich, melodious tones of the singers, sweetly blended, added much to the pleasure of the evening's entertainment. W. F. A.

As an appropriate literary souvenir of the World's Fair and Columbian year, a special edition of "The Story of the Discovery of the New World by Columbus," is being prepared by Thomas Whitaker, publisher. Mr. F. Saunders, librarian of the Astor Library, in this volume gives a skillful and excellent sketch drawn chiefly from accepted authorities. The new edition will be published in good taste at 50 cents in paper covers, and \$1 in cloth.

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